श्री

स्वामी देवेन्द्रकीर्ति दिगम्बर जैन ग्रन्थमाला-१



महाकविपुष्पदन्तकृत

नागकुमारचरित

भूमिका, शब्दकोश, अनुक्रमणिकाओं व टिप्पणों सहित

संपादक

हीरालाल जैन, एम. ए., एलएल. बी.
संस्कृताध्यापक, किंग एडवर्ड कॉलेज, अमरावती
भूतपूर्व रिसर्च स्कालर, अलाहाबाद यूनीवर्सिटी

वीर निर्वाण संवत् २४५९] [विक्रम संवत् १९८९

THE

Devendrakirti Jaina Series

EDITED

With the Co-operation of Various Scholars

BY

HIRALAL JAIN M. A., LL. B.
King Edward College, Amraoti

Volume I.

PUBLISHED BY

Balatkaragana Jaina Publication Society
Karanja, Berar (India)

ṆĀYAKUMĀRACARIU

OF

PUṢPADANTA

An Apabhraṃśa work of the 10th Century

CRITICALLY EDITED

from old MSS., with an exhaustive Introduction, Glossary, Indices and Notes

BY

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Central Provinces Educational Service, King Edward College, Amraoti

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1933

Printed by G. K. Gokhale, Secretary, Shri Ganesh Printing Works, 49.-496 Shanwar Peth, Poona, and Published by Ratanlal Narsingsa Raol, Karanja, Berar (India).



श्री १०८. स्वर्गवासी श्रीदेवेन्द्र कीर्त्ति स्वामी.

भट्टारक.-बलात्कारगण, कारंजा.

स्वामीजी की स्मृति में

कारंजा में बलात्कारगण के भट्टारकों की गद्दी की स्थापना मान्यखेट से आये हुए धर्मभूषण भट्टारक द्वारा विक्रम संवत् १५७५ में हुई थी। इस परम्परा में अबतक कोई वीस भट्टारक हो चुके हैं। इनमें से अनेक ने अपनी विद्वत्ता प्रकट करके निजाम राज्य से सनदें प्राप्त की हैं। पट्ट के स्थापित होने से बरार में जैनधर्म का जो प्रचार हुआ है उसके फलस्वरूप इस प्रान्त के प्राय: प्रत्येक नगर और ग्राम में जैन धर्म के पालक, इस गण के अनुयायी, बहुसंख्या में पाये जाते हैं। हमारे भट्टारकों का धर्मप्रचार के अतिरिक्त साहित्यवृद्धि की ओर भी पूरा ध्यान रहा है। इन्ही की कृपा से हमारे शास्त्रभण्डार में एक सहस्र से अधिक हस्तलिखित,प्राचीन ग्रन्थ सुरक्षित हैं! इनमें अनेक ग्रन्थ स्वयं हमारे भट्टारकों के रचे हुए भी हैं।

हमारे अन्तिम गुरुमहाराज श्री १०८ भट्टारक श्री देवेन्द्रकीर्ति स्वामी बड़े शान्तिप्रिय और साहित्यप्रेमी थे। उन्होंने अपने जीवनमें उक्त भण्डार के संग्रह को सुव्यवस्थित किया। उनके स्वर्ग-वासी होनेके समय से ही उनके अनुयायिओं की उत्कट अभिलाषा थी कि उनकी कीर्ति को अक्षय और दिगन्तव्यापी बनाने के लिये उनके नाम से कोई साहित्यिक स्मारक खड़ा किया जावे। किन्तु अनेक विघ्नबाधाओं के कारण अबतक इस अभिलाषा की पूर्ति नहीं हो सकी थी। हर्ष का विषय है कि आज हमारी कई वर्षों की वह अभिलाषा पूर्ण हो रही है।

गुरुमहाराज के नाम से स्थापित इस ग्रन्थमाला के संचालन के लिये हमारे पास कोई स्थायी सम्पत्ति नहीं है। पर हम यह जानते हैं कि हमारे गण के प्रत्येक सदस्य के हृदय में स्वामीजी के प्रति अटल श्रद्धा और भक्ति है। इसी को हम हमारी ग्रन्थमाला का ध्रुवफण्ड समझते हैं। हमें पूर्ण विश्वास है कि हमारे बन्धु इस ग्रन्थमाला के कार्य में धनाभाव की कोई रुकावट न पड़ने देंगे। जो भाई इस पुण्यकार्य में योग देंगे उनके ज्ञानावरणी कर्मों का क्षय होगा और उनका निर्मल यश इसी ग्रंथमाला द्वारा संसार में फैलेगा।

स्वामीजी की स्मृति में

प्रस्तुत ग्रन्थ के प्रकाशन में हमें पूर्ण आर्थिक सहायता श्रीयुक्त नागोसा रतनसा रायबागकर, द्वारा प्राप्त हुई है। इसके लिये हम व हमारा मण्डल उनके कृतज्ञ हैं। दाता ने अपनी धार्मिक बुद्धि और स्वामीजी में भक्ति का प्रत्यक्ष प्रमाण उपस्थित किया है। आशा है अन्य बन्धु इस आदर्श का अनुकरण करेंगे।

हमारे धर्मबन्धु श्रीयुक्त प्रोफेसर हीरालालजी ने इस ग्रन्थमाला को जन्म देने तथा प्रस्तुत ग्रंथ के सम्पादन में जो निस्स्वार्थ और अटूट परिश्रम किया है उसके लिये यह मण्डल आपका चिर-कृतज्ञ रहेगा। उन्होंने ग्रंथमाला का सम्पादकत्व स्वीकार करके हमारी अनेक वर्षों की अभिलाषा को सफल किया है।

हमें विश्वास है कि धर्मप्रेमी और साहित्यप्रेमी भाई हमारी त्रुटियों को क्षमा कर ग्रन्थमाला की उन्नतिमें सहयोग प्रदान करेंगे।

निवेदक

रतनलाल नरसिंगसा राउळ,

मंत्री, बलात्कारगण ग्रंथप्रकाशक मण्डल, कारंजा.

देवेन्द्रकीर्ति ग्रन्थमाला का कार्यकारी मण्डल—

PREFACE

It was in the year 1924 that I first discovered the NĀYAKUMĀRACARIU of Puspadanta from the manuscript stores at Kārañjā which I examined in my capacity as a Research Scholar of the Allahabad University. The notes that I made on that occasion were included in the Provincial Catalogue edited by Rai Bahadur *Hiralal* and published by the C. P. Government The Apabhraṃśa works discovered there interested me very much and I contributed an article on 'Apabhraṁśa Literature' to the Allahabad University Studies Vol. I, and determined the date of Puspadanta who was the chief of the authors, first in the notes contributed to the Catalogue and then in an article contributed to the Hindi Quarterly 'Jaina Sahitya Samśodhaka Vol. II.' In the following year I came to occupy my present post at Amraoti, and, being now closer to Karanja, I tried to arrange for the publication of the works. My efforts met with a ready response which enabled me to organise two societies for the work of publication.

It might be asked why two series of books have been started when all the works could very suitably be included in a single one. The answer is to be found in the genuine desire of the members of the Balātkāra-gana to preperuate the memory of their spiritual leader, the late Svāmi Devendrakīrti Bhaṭṭāraka, by a separate series. This is in the fitness of things as the present collection of MSS. preserved in the Balātkāra-gaṇa temple owes a good deal to the efforts of the late Svāmī. It is in order to make the work of the two series mutually collaborative that the editorship of both has been entrusted to me.

Unlike the sister series, the present series has been started without any permanent funds to begin with. The society has, however, acquired a rich fund, I mean a fund of good will all around, which is expected to help it through the venture. The society is highly obliged to Mr. Nagosa Ratansa Raibagkar of Amraoti who has borne the costs of printing the present volume. It is hoped that the noble example of this gentleman will be followed by others interested in rescuing the ancient literary treasures of the Jains from oblivion.

I now come to my most interesting duty of acknowledging the help that I received in the preparation of this volume. My deep obligations are due to Mr. Ratanlal Narsinsa Raol and his colleagues in the management of the Balātkāra-gaṇa Jaina Bhāṇḍāra who entrusted the editorship of their series to me and lent

out to me their two MSS. of the present work (MSS. A & B.). Facilities for collating the other three MSS. were secured for me by my friend Dr. Tarachand Gangawal, M. B. B. S., Palace Surgeon, Jaipur, Master Motilal Saṃghi, Sanmati-Pustakālaya, Jaipur, and Pandit Nāthuram Premi, Bombay. For this help I am greatly indebted to these gentlemen.

Rai Bahadur Hiralal has laid me under a deep debt of gratitude by encouraging me in my literary activities throughout and, on this occasion, by sending to me his valuable article on 'the Nagas of Central India', which I have fully consulted and even quoted from in the Introduction on 'the Nāgas and the Nāgaloka.' I have also consulted his 'Descriptive Lists of Inscriptions in C. P. and Berar' for the same section.

I am thankful to Prof. V. V. Mirashi, M. A., Head of the Department of Sanskrit in the Nagpur University for kindly drawing my attention to the references to Nāgaloka in the Navasāhasāṅkacarita.

My obligations are due to all the authors whose works I have consulted, referred to or quoted from, mention of which will be found in the list of abbreviations.

I am very highly obliged to my friend Dr. P. L. Vaidya of Poona for his valuable suggestions and advice in the editing details and his inestimable help in getting the work printed in Poona. The distance between the editor and the printers would have caused a good deal of delay in the completion of the volume and would surely have affected its printing quality had it not been for Dr. Vaidya's presence on the spot and his keen interest in the matter. I am also thankful to the Manager and staff of the Shree Ganesh Printing Works, Poona, for doing their best in the execution of the work.

I am indebted to my Principal, Mr. F. P. Tostevin, for recommending to the Local Government to permit me to undertake the editorship of the series. and for encouraging me and helping me in various ways.

With such co-operation as I have been receiving, I expect to be able to carry on the work of the series. Suggestions for improvement in any direction will always be very welcome.

King Edward College,
Amraoti.
1st December, 1932.

HIRALAL JAIN

List of works mentioned in the Introduction, Glossary and Notes either in an abbreviated form or in full.

Ādipurāna of Jinasena, Calcutta.

AKJ—Āndhra Karnātaka Jaininsm by Seshagiri Rao, Madras, 1922.

Anargha Rāghava of Murāri, Kāvya Mālā Series, Bombay, 1894.

Antiquities of the Pallavas by Dubreil.

Apte's Practical Sanskrit English Dictionary, Poona, 1890.

AUS—Allahabad University Studies Vol. I, 1925.

Bālarāmāyana of Rājacekhara, Calcutta, 1884.

Beal's Fa Hian

Bhand. Re—Bhandārkar's Reports for the Search of Sanskrit MSS.

Bhavis—Bhavisavatta-kahā of Dhanapāla, Baroda, 1923.

Bhavisya Purāna, Venkateśvara Press, Bombay.

BD—Buddhist India by Rhys Davids, London, 1903.

Bohapāhuda of Kundakundācārya Manikcandra Dig.Jaina Series Bombay, No.17

Brahmānda Purāna, Venkteśvara Press, Bombay.

BNR—Bṛhat Nighaṇṭu Ratnākara, Bombay, V. S. 1973.

Bṛhat Samhitā of Varāhamihira, Benares, V. S. 1954.

Cāritta-pāhuda of Kundakundācārya, Manikacandra DJS, No. 17.

Chandah-prabhākara by Jagannāth prasad Bhānu, Bilaspur, 1922.

CP Cat.-Catalogue of Sanskrit and Prakrit MSS. in C. P. and Berar, Nagpur, 1926.

CP Ins.—Descriptive lists of Inscriptions in C. P. and Berar by Rai Bahadur Hiralal, Nagpur, 1916.

Creed of Half Japan by A. Lloyd, London, 1911.

Cun. Geo.—Cunningham's Ancient Geography of India, re-edited by S. Majumdar Sastri, Calcutta, 1914.

D—Deśi-nāma-mālā of Hemacandra, Calcutta University, 1931.

Dravya-samgraha of Nemicandra, Sacred Books of the Jainas, Vol. I. Arrah, 1917.

EC—Epigraphia Carnatica, Bangalore.

EHD—Early History of the Deccan by R. G. Bhandarkar, Poona, 1927.

EHI—Early History of India by Vincent Smith, Oxford, 1906.

Gita—Bhagvat Gita.

Gommatasāra of Nemicandra, Sacred Books of the Jainas Series, Vol. V Lucknow, 1927.

Hem—Hemacandra's Prakrit Grammar ed. by P. L. Vaidya, Poona, 1928.

Hindi by Badrinath Bhaṭṭa, Lucknow, V. S. 1981.

Hindu Chemistry by P. C. Ray, Calcutta, 1903.

LIST OF WORKS MENTIONED IN INTRODUCTION

HJSI—Hindi Jaina Sahitya kā Itihāsa by Nathuram Premi, Bombay, 1917.
HMHI—History of Mediaeval Hindu India by C. V. Vaidya, Poona, 1921 and 1924.
HP—Harivaṃśa Purāṇa of Jinasena, Manikacandra DJS No. 31 and 33.
IHQ—Indian Historical Quarterly, ed. by Narendranath Law, Calcutta.
Intro. to Prak.—Introduction to Prakrit by Woolner, Punjab University, 1928,
IP—India's Past by Macdonell, Oxford, 1927.
ISB—Inscriptions at Sravana Belgola by Narsimhacara, Bangalore, 1923.
Jasa—Jasaharacariu of Puspadanta, Karanja Jaina Series Vol. I, 1931.
JG—Digambara Jaina Grantha-kartā aura unke kāvya by Nathuram Premi. Jaina Hitesi Vol. VI, 5-6, 9-10.
JG Dic.—Jaina Gem Dictionary by J. L. Jaini, Arrah, 1918.
JJ—Jaina Jagat, a Hindi Weekly, published from Ajmer.
JSA—Catalogue of Jaina Siddhānta Bhavana, Arrah, 1919.
JRAS—Journal of the Royal Asiatic Society.
JSS—Jaina Sāhitya Saṃśodhaka, a Hindi Quarterly pub. from Ahmadabad.
JSIS—Jaina Śilālekha Saṃgraha, ed. by Hiralal Jain, Manikacandra DJG, Bombay, No. 28.
Julion's Hiuen Tsang.
Kāmasūtra of Vātsāyana, Bombay, 1900.
Karpūramañjiri of Rājaśekhara. Harvord Oriental Series.
Kātantra und Kumāralāta by Luders, Berlin, 1930.
Mahābh—Mahābhārata.
Mahābh Up.—Mahābhārata Upasaṃhāra by C. V. Vaidya.
Mahābhāsya of Patañjali, Bombay.
MAR—Mysore Archaeological Report.
MDI—Medicinal Drugs of India by B. S. Mohan, Lahore, 1930.
MI—Mahābhārata Index.
Mokkha-Pāhuda of Kundakundācārya, Manikacandra DJG., No. 17.
Mūlācāra of Svāmi Vattakera, Manikacandra DJG, No. 19 and 23.
Music of India by Popley, Calcutta, 1921.
Nātyaśāstra of Bharata, Kāvyamalā Series, Bombay, 1894.
Navasāhasānkacarita of Padmagupta, Bombay Sanskrit Series, No. LIII.
Nīlamata Purāna or Kaśmira Māhātmya, Lahore.
Nivvāna Kānda, Bombay, 1914.
Origin of Brahmi Alphabet by Būhler.
Padma Purāna of Raviṣeṇācarya, Manikacandra DJG No. 29-31.
Padma Purāna, Venkatesvara Press, Bombay.
Pai—Paia-lacchī-nāma-mālā of Dhanapāla, Bhavanagar, V. S. 1973.
Pancāstikāya of Kundakundācārya, Sacred Books of the Jainas Vol. III. Arrah., 1920.
PP—Prakrta Pingala, Bibliotheca Indica, Calcutta, 1902.
Practical Path by C. R. Jain, Arrah. 1917.
Pratiṣṭhā-sāroddhāra of Aśādhara, Bombay, V. S. 1974.

LIST OF WORKS MENTIONED IN INTRODUCTION

Puṇyāśrava Kathā-koṣa, Hindi trans. by Nathuram Premi, Bombay, 1907.
Rāmāyaṇa of Valmiki.
Rasātala or the Under-world by N. L. Dey, Calcutta, 1927.
RKS—Ratna-Karaṇḍa-Śrāvakācāra of Samantabhadra with trans. by C. R. Jain, Arrah., 1917.
Sāgāra-dharmāmṛta of Aśādhara, Manikacandra DJG No. 2.
Sanat—Sanatkumāracarita of Haribhadra, ed. by H. Jacobi, Munchen, 1921.
Sang. Rat—Saṅgīta Ratnākara of Śārṅgadeva, Poona.
SIJ—South Indian Jainism by Ramasvami Ayyangar, Madras, 1922.
SKV—Studies in the Kāmasūtra of Vātsāyana by H. C. Chakladar, Calcutta 1929.
SSG—Systems of Sanskrit Grammar by S. K. Belvelkar, Poona.
Sthānānga Sūtra, Jaina Āgamodaya Samiti, Bombay.
Tatt. Sutra—Tattvārthādhigama Sūtra of Umāsvāmi, Sacred Books of the Jainas, Vol. II, Arrah., 1920.
Todd—Annals and Antiquities of Rājasthāna by J. Todd, in 3 Vols., Oxford 1920.
Uttarādh—Uttarādhyayana Sūtra, Calcutta.
Uttara Purāṇa of Gunabhadra, Calcutta.
Var—Prakrta Prakāśa of Vararuci, ed. by P. L. Vaidya, Poona, 1931.
Vāyu Purāna, Venkatesvara Press, Bombay.
Visnu Purāṇa, Venkatesvara Press, Bombay.
VNS—Vasunandi Śrāvakācāra, Muradabad, V. S. 1966.

TABLE OF CONTENTS



श्रीमान् नागोसा रतनसा गायबागकर,
अमरावती।

INTRODUCTION

I. Critical Apparatus

The present edition of Ṇāyakumāracariu is based upon the following five MSS. fully collated :—

MS. A.

This MS. is deposited in the Balātkāra-gana Bhāndāra of Kāranja. Leaves 88, size 11″ x 5″ ; lines per page 9 ; letters in each line about 34 ; margin right and left 1½″, top and bottom ¾″. One inch-square space is left blank in the middle of each page. It bears the following colophon :—

शुभं भवति लेखकपाठकयोः । संवत् १५५६ वर्षे चैत्र शुदि १ शनावद्येह श्रीघनौघद्रंगे श्रीजिनचैत्यालये श्रीकुन्दकुन्दाचार्यान्वये भट्टारक श्रीपद्मनन्दिदेवास्ततपटे भट्टारकश्रीदेवेंद्रकीर्तिदेवास्तत्पट्टे भट्टारकश्रीविद्यानन्दिदेवास्तत्पट्टे भट्टारकश्रीमल्लिभूषणदेवास्तत्पट्टे भट्टारकश्रीलक्ष्मीचन्द्रोपदेशाद् हंसपत्तने श्रेष्ठादा तद्भार्या बदी तयोः पुत्रः सांगण तस्य भार्या सोमाई एतेषां श्रीसांगणकेन लिखापितं ॥

(on the last page in another hand)

भट्टारकश्रीकुमुदचन्द्रपट्टे भट्टारकश्रीअभयचन्द्राणां पुस्तकम् । संवत १७८५ वर्षे शाके १६५० कीलकनाम-संवत्सरे माघमासि प्रतिपात्तिथौ सोमधूसेन वमस संपदे सूरतिबंदिरे वांसुपूज्यचैत्यालये गिरनारयात्रागमनसमये भट्टारकश्री धरमचंद्रपट्टधारि-देवेंद्रकीर्तिभ्यः रामजी संघाधिपपुत्र आणंदनाम्ना हूबड श्रावकेण दत्तमिदं पुस्तकं ।

From this colophon, we learn that the MS. was completed on Saturday, the 1st of the bright fortnight of Caitra, in Samvat 1556, equivalent to 1499 A. D., in the Jain temple at Hamsapattana, according to the instructions of Bhaṭṭaraka Laxmicandra, for whom we get the following geneology :--

Kundakundanvaya
|
Padmanandi
|
Devendrakīrti
|
Vidyānandi
|
Mallibhūsaṇa
|
Laxmicandra (A. D 1499).

The subsequent history of the MS. is told in the additional note made later on the last page. The MS. belonged to Abhayacandra the successor of Kumudacandra. It was presented to Devendrakīrti, the successor of Bhaṭṭaraka Dharma-

candra, by a layman Ānanda son of Rāmji, at port Surat, at the time of the former's pilgrimage to Girnara on the 1st of Māgha. in Saṃvat 1785, Śaka 1650 Kīlaka Saṃvatsara, equivalent to A. D. 1729. This appears to be the time when the MS. migrated to Kāranjā, its present home.

Peculiarities of the MS.

1. Nasal ण occurs four times as frequently as न.
2. It shows a partiality for ए in absolute forms such as णिसुणेवि, करेवि etc., and in the seventh-case-ending such as मंडणे, भवणे etc.
3. It omits a number of lines that are found in MSS. D and E.
4. It bears glosses on the margin like B and D. About this gloss, more will be said in the sequel.

MS. B.

This MS. also belongs to the Balātkāra-gaṇa Bhāṇḍāra of Kāranjā.

Leaves 136; size 11″ x 5″; lines per page 7; letters per line about 28; margin right and left 1½″, top and bottom 1″. It has no original colophon and no date. At the end, in second hand, we read भट्टारकश्रीकुमुदचंद्र त० भ० श्रीधर्मचंद्रस्येदं ।

This Kumudacandra is probably the same as the one mentioned in A and Dharmacandra a co-disciple of Abhayacandra. If this is true, the MS. existed about 1729 A. D. It agrees, almost through-out, with A in its readings and other peculiarities, and bears similar glosses. It is on very thin paper and is now fast wearing out.

MS. C.

This MS. belongs to the Terāpanthī temple of Jaipur. Leaves 49; size 11″ x 5″; lines per page vary from 12 to 14; letters in each line about 44; margin all round ″. It bears the following colophon :—

संवत् १५५८ वर्षे श्रावण सुदि १२ भौमे ॥ छ ॥ श्रीगोपाचलगढदुर्गे तोमरवंशे अश्वपति गजपति नरपति राज्यत्रयाधिपति महाराजाधिराज श्रीमानसिंघदेवाः तद्राज्यप्रवर्तमाने श्रीमूलसंघे बलात्कारगणे सरस्वतीगच्छे कुंद-कुंदाचार्यान्वये भट्टारकश्रीप्रभाचन्द्रदेवाः तत्पट्टे भट्टारकश्रीपद्मनंदिदेवा भट्टारकश्रीशुभचंद्रदेवा भट्टारकश्रीजिनचंद्रदेवाः तदाम्नाये जैस लान्वये साधु साचाइ भार्या करमा तत्पुत्र ४ (family details) एतेषां मध्ये थोमा इदं नाग-कुमार पंचमी लिखापितं ज्ञानावरणीकर्मक्षयार्थं । ज्ञानवान् ज्ञानदानेन etc.

From this we learn that the MS. was completed on Tuesday, the 12th of the bright fortnight of Srāvana, in Saṃvat 1558, equivalent to 1501 A. D., at Gopācala (Gwāliar), during the regin of Mahārāja Mānasiṃha of Tomara dynasty. It was written for a layman of the Jaisawala family which had, for its spiritual guidance, the following line of teachers :—

Mūlasaṃgha. Balātkāragaṇa, Saraswatīgaccha, Kundakundānvaya
|
Prabhācandra
|
Padmanandi
|
Śubhacandra
|
Jinacandra

It agrees with AB in the use of न and in the omission of a number of lin es But in readings it generally agrees with E. It bears no notes on the margin.

MS. D.

This MS. also belongs to the Terāpanthī temple of Jaipur. Leaves 71; size 11½" x 4½"; lines per page 10; letters per line about 37, margin all round 1". It bears the following colophon:—

संवत् १६०३ वर्षे शाके १४६७ प्रवर्तमाने महामाङ्गल्यआषाढमासे कृष्णपक्षे द्वितीयातिथौ उत्तराषाढ. नक्षत्रे तैतलकरणे श्रीमूलसंघे नंद्याम्नाये बलात्कारगणे सरस्वतीगच्छे श्रीकुन्दकुन्दाचार्यान्वये भट्टारकश्रीपद्मनंदिदेवा-स्तत्पट्टे भट्टारकश्रीशुभचन्द्रदेवास्तत्पट्टे भट्टारकश्रीजिनचन्द्रदेवास्तत्पट्टे भट्टारकश्रीप्रभाचन्द्रदेवास्तत् शिष्यमंडलाचार्य श्रीधर्मचन्द्रदेवास्तदाम्नाये तक्षकपुरवास्तव्ये सोलंकीराजाधिराज राजश्रीरामचन्द्रराज्ये श्रीआदिनाथचैत्यालये खंडेलवालान्वये बाकुलीवालगोत्रे सा. पाल्हा तद्भार्या गौरी तत्पुत्र सा. न्येमा (family details) एतेषां मध्ये सा. नेता भार्या लाड्समदे तृतीय सा. ठाकुरभार्या दाडिमदे तया इदं शास्त्रं पञ्चमीव्रत-उद्योतनार्थं लिखापितं धर्मचन्द्राय दत्तं। ज्ञानवान् ज्ञानदानेन etc

From this we learn that the MS. was completed on the 2nd of the dark fortnight of Āṣāḍha. in Samvat 1603, Śaka 1467. equivalent to 1546 A. D. It was copied for a layman of Bākliwāla family of the Khaṇḍelawāla caste, a resident of Takshakapur (Taxila), in the kingdom of the Solamki king Rāmacandra. He had for his spiritual guidance, the following line of teachers:—

Mūlasaṃgha, Nandi-āmnāya Balātkāra gaṇa, Saraswatigaccha,

Kundakundānvaya
|
Padmanandi
|
Śubhacandra
|
Jinacandra
|
Prabhācandra
|
Dharmacandra (To whom the MS. was presented).

It will be seen that this carries the line given in the colophon of MS. C, two successions further.

The MS agrees in its peculiarities with A and bears glosses like it on the margin. But it has all those additional lines that are found in E. These are mostly given in the margin. It even gives a few lines peculiar to it alone.

MS. E.

This MS is deposited in Bābā Dulicand's Bhāṇḍāra in Jaipur and belongs to that section of the collection which was acquired from Sañgāner Bhāṇḍāra. Leaves 55; size $10\frac{1}{2}'' \times 4\frac{1}{4}''$; lines per page vary from 13 to 15; letters per line about 35. It bears the following colophon :—

सं. १५१९ जेष्ठ वदि १२ चंद्रे ॥ आदौ ॥ जेष्ठ सुदि ५ ॥ गुरौ संपूर्ण भवत ॥ वागर देसे। झुंझुणूग्रामनगा श्रीआदीश्वरवरचैत्यालये। सरस्वतीगच्छे श्रीमूलसंघे लंवेचू वुढेले गोले लिखितं पंडित सा. महराज चौधरी सा. भीषमसुत। कर्मक्षयानीमित्तं ॥ संकोडियकरचरणा etc.

From this we learn that the MS. was begun on the 12th of the dark fortnight and completed on the 5th of the bright fortnight of Jyestha in Samvat 1519, equivalent to 1462 A. D. . in the Ādiśvara temple at Jhunjhunū in Vāgara country, by one Pandit Mahārāja Caudhari son of Bhisama, of Vudhelo family of Lamvecu caste.

This MS. is the most interesting of all, as it is the oldest and has many features that distinguish it from the rest.

1. It has ण instead of न throughout.
2. It shows a great partiality for इ in preference to ए in the absolute forms and the seventh case-ending e. g. वंदिवि, मुणिवि, चित्ति, मज्झि etc.
3. It frequently avoids the insertion of य or व between two vowels unlike all the other MSS, e. g. सुअण for सुयण; पहाओ for पहावो.
4. It omits the author's praśasti which all the other MSS. give at the end, and like C, bears no glosses on the margin.
5. Where its readings differ from the constituted text, it agrees more frequently with C than the others.
6. It has many lines which are not found in ABC and are added in D only in the margin.

From the description of the MSS. given above, it will be seen that they are fairely representative of the manuscript-tradition of Ṇāyakumāracariu over a very wide area. Of the four MSS. mentioning their place of copying, one comes from Gujrāt, another from Gwāliar (Central India), the third from Punjāb and the forth from Rājaputānā. They fall into two groups, AB and CE, D forming a link between the two, agreeing with the former in orthography and the glosses, with E in the matter of additional lines and frequently agreeing with this or that in its readnigs.

2. Text--constitution.

I have followed the following principles in constituting the text of Ṇāya-kumāracariu :—

1. I have, as a rule, adopted in the text the reading on which all or most of the MSS. agreed. But in a few cases the reading of two or even one MS is preferred to that of the majority where it seemed to be justified by the superiority in sense and suitability. For the same reason, I have even given a tentative reading in preference to the agreed reading of all the MSS. This, however, has been done in a very few cases, and there also when the change made was of one letter only.

2. As the MSS. that use न are not at all consistent in its use and as no principle can be evolved from them for discriminating between न and ण, the latter has been used throughout, for the sake of uniformity, and the variations have not been recorded.

3. The MSS are somewhat, inconsistent in the use of व and ब. In this case the choice has been made according to the Sanskrit or vernacular equivalents and the variants have not been recorded.

4. च्छ and त्थ are found so written in the MSS. as to be frequently indistinguishable. Generally it has been easy to find out which of them is meant, but the problem has, sometimes, become puzzling when either gives sense, for example वित्थिण्ण or विच्छिन्न in 1, 3, 5. In such cases only, the alternative reading is included in footnotes, otherwise not

5. क्ख, ट्ठ and ड्ढ have been frequently found written as double ख, double ठ and double ढ. These also have not been noticed in the footnotes.

6. The MSS. show some inconsistency in the insertion of य between two vowels and MS. E, as said above, generally avoids it. These variations have, in some cases, been noted but frequently ignored.

7. As we have no device to distinguish short ए from long ए and as readings vary between short ए and इ the latter has, generally, but not invariably, been used where the metre required a short vowel. These variations have been ignored in the footnotes.

8. Variations due to obvious mistakes and slips of the copyist have not been noted, but readings of doubtful meaning have been.

9. Other minor variations such as of °हु and हो and of anusvāra have been ignored.

In all other cases the variants have been carefully recorded.

3. The Poet and his Patron.

Much information about the parentage and the works of the author has already been published (C. P. Cat. intro. and extracts; AUS. p. 157-185; JSS vol.

II, p. 57-80, 146-156; JJ 1st Oct. and 1st Nov. 1926; Jasa. Intro.). From these the following facts about the author and his works can be gathered :—

1. Puspadanta was the son of Keśavabhaṭṭa and Mugdhādevi, Brahmins of Kāśyapa gotra,

2. He travelled to Mānyakheṭa from somewhere and was patronised by Bharata, and later, by his son Nanna, both ministers of Krisnarāja alias Vallabharāja, who may be identified with Krisṇarāja III of the Rastrakūṭa dynasty of Mānyakheṭa.

3. The poet mentions the following three historical events of his time :—

(i) The king of Mānyakheta, here called Tuḍigu, killed the Cauda king (identified with Rājāditya Cola killed by Krsṇa III in A. D. 949).

(ii) The king of Dhārā burnt Mānyakheta. This king is identified with the Parmār prince Harsadeva.

(iii) A severe famine razed over Mānyakheta. This event is surmised to have followed the raid of the capital by Harsadeva (Jasa. IV, 31,8).

4. Three works of the author have so far been discovered, Mahāpurāṇa or Tisaṭṭhi-purisa-guṇālaṃkāra in 102 chapters, Jasaharacariu in 4 chapters and Ṇāyakumāracariu in 9 chapters.

5. The author began his Mahāpurāna in Siddhārtha Samvatsara and completed it in Krodhana Samvatsara, Āshādha sukla 10 Sunday the 11th June, 965 A.D. In the present work the author mentions Krsnarāja as still ruling at Mānyakhota. For his successor Khoṭṭigadeva we have a stone inscription dated in the Saka year 893 = A. D. 971. This date, therefore, is the *terminus ad quem* for the composition of our work.

6. In the Mahāpurāṇa Puspadanta describes himself as of tender constitution and ugly appearance, homeless, dressed in rags and barks, bathing in rivers and pools and sleeping on bare ground. Never-the-less he was equanimous towards the rich and the poor and friendly to all. He had a high sense of self-respect and was excessively fond of poetry as is shown by the epithets *Ahimanameru* and *Kavvapisalla* which he frequently uses for himself in all his works, though they were originally given to him by his critics some of whom, however, did not omit to decry him, 'केण वि कव्वपिसल्लउ माण्णिउ केण वि थड्डु भाणेवि अवगण्णिउ ।'

I shall now confine myself to what the author says about himself in the present work and the circumstances that led him to compose it. In the colophon of each Sandhi we are told that it is the work of Mahākai Pupphayanta, Sanskrin Puspadanta. At the beginning of the work the poet introduces himself as t-he sot of Muddhāī, Skt. Mugdhādevi, and Keśavabhaṭṭa of Kāsyapa gotra. He was re, siding in the house of Nanna in the city of Mānyakheta when two persons Nāilla and Sīlaiya, pupils of one Mahodadhi approached him, eulogised his talents and expressed their desire to hear from him the story of Nāgakumāra, illustrating

the fruit of observing the fast of Śri-pañcami. He was also requested to the same effect by Nanna the minister of Vallabharāya, and Nāilla and Silaiya urged him to associate the work with the name of Nanna. The poet acceded to their request and began the story.

Four, out of the five MSS. used, give at the end what is called the author's Praśasti. Besides the usual information about his parentage, the author here records something that has not been told anywhere else. He tells us that his parents were at first devotees of Śiva but " they had their ears filled by the ambrosia of the teacher's words and so they died by the Jaina form of renunciation." We have here, no doubt, the mention of the conversion of Puṣpadanta's parents from Śaivism to Jainism.

Puspadanta has, in all his works, profusely eulogised his patrons. In the Mahāpurāṇa he tells us that when he reached Mānyakheta, he was received with great honour by Bharata, the king's minister who kept him in his own house and induced him to write poetry. The Mahāpurāṇa is dedicated to him (' *Mahābhavva-Bharaha-anumaṇṇia* ' approved by the noble Bharata). Bharata was a Brahmin of Kauṇḍinya gotra. His father's name was Aiyana or Annaiya, mother's Śridevi and wife's Kundabbā or Kanakadevi. He had seven sons, Devalla, Bhogalla, Nanna, Sohaṇa, Guṇavarma, Dangaiya and Santaiya. Of these Nanna seems to have succeeded his father, either because his elder brothers died premature or because of his surperior talents. Two works Jasaharacariu and Ṇāyakumāracariu are dedicated to him, the former being called Nanna-kaṇṇāharaṇa, an ornament to the ears of Nanna, and the latter 'Naṇṇa-ṇāmankia' stamped with the name of Nanna. He has been highly eulogised in Kaḍavaka 3 and 4 of Chap. I of the present work. One of his adjectives, Vicchinna-Sarāsai-Bandhava, seems to me to suggest that Nanna took particular interest in the revival of Prākrta poetry which was going out of use as we know that almost all of the Jaina authors who lived immediately before Puṣpadanta, for example, Jinasena, Guṇabhadra, Somadeva, Akalamka and others, wrote in Sanskrta. Of the other brothers of Nanna, Sohaṇa and Guṇavarma or Guṇadharma, while yet young, had a hand in inducing the poet to compose the Ṇāyakumāracariu and Daṅgaiya is mentioned in the ending eulogy. The office of ministership was hereditary in the family but there seems to have been an interruption just before Bharata who is said to have restored the family to the position which it had lost. In the verse prefixed to the second chapter of Jasaharacariu, mention is made of Nanna's sons. Thus, in Puṣpadanta's works we find mention of the four generations of this illustrious family, associated with the ruling dynasty of Mānyakheta during the tenth century.

We are not sure that we have discovered all the works of Puspadanta. Hemacandra, in the commentary to his Desīnāma-mālā mentions Abhimāna-cinha five times (I,144, VI, 93; VII, 1; VIII, 12, 17.,) and quotes from his Sūtra-pātha and Vṛtti which appear to be some lexicographic works of Deśī words like the works of Dhanapāla and Hemacandra. Abhimāna-cinha does not seem to be a proper name but a title like the Abhimāna-meru of our poet. It is not unlikely

that the two be identical, in which case our author can be credited with the authorship of a lexicography also. Similarly, the author of *Śivasiṃhasaroja* mentions a poet named '*Puṣpa*' who wrote a woek on *Alaṃkara* in Dohā metre about V. S. 700. (See 'Hindi' by Badrinath Bhaṭṭa, page 17). No wonder if here also our author be meant. The points, however, must be left here for further research in future.

4. Manyakheta-a literary centre.

Mānyakheṭa, where the present work as well as the other two works of our author were composed, has been identified with Malkhed (N. Lat. 17° 10′; E. Lon. 77° 13′) included in the Hyderabad territory of his Exalted Highness, the Nizam of Hyderabad. It was known to the Arab writers as *Mankir*. It is not now 'the champion of the beauty of the celestial city, crowded with people and with flower gardens' as it was in the time of Puspadanta: it is in ruins, the site being marked by a small village. The capital was founded by Amoghavarsa of the Rāstrakūṭa dynasty in 815 A. D. and it continued to flourish till the dynasty was supplanted by the Cālukyas about 973. During this period of more than a century and a half, it formed a great centre of literary activities and revival of Jaina learning. Amoghavarśa had clear Jaina tendencies. He is said to have worshipped the feet of Jinasena who wrote the Sanskrt *Ādipurāṇa* and the *Pārśvābhyudaya Kāvya* under his patronage. He is associated with the large commentary on the grammar of Śākaṭāyana which has been called *Amoghavṛtti* after him. It was under him that Mahāvira made his great contribution to the development of Mathematices by writing his *Gaṇitasāra*, He himself is said to have written the *Kavirājamārga*, a work on poetics, in Kanarese. He is the author of that beautiful little Kāvya, *Ratnamālikā*, which, according to his own statement, 'he composed when he had abdicated the throne on account of the growth of ascetic spirit in him' (Bhand. Re.) It was during the reign of Krishna II that Gunabhadra completed the work of his teacher Jinasena by writing the *Uttarapurāṇa*. The reign of Krishna III saw the appearance of the *Jwālāmālini-kalpa* of Indranandi 939 A. D., the *Yaśastilaka Campū* of Somadeva in 959 A. D., and above all, the works of our author. The famous Kanarese poet Ponna also flourished under him and was honoured with the title of Ubhaya-bhāsā- cakravartī by the king himself, Indrarāja IV of the dynasty is said to have renounced his kingdom like his ancestor Amoghavarsa, and ended his days according to the Jaina form of renunciation. Numerous Jaina temples at Śravana Belgola and other places in the South record the munificence of the descendants of Amoghavarsa in the service of Jainism. It was this fame of the Rastrakutas which must have attracted Puspadanta to their illustrious capital which 'scraped the sky by its mountain-like high palaces' and which, in the poet's own words, was—

'दीनानाथधनं सदाबहुजनं प्रोत्फुल्लवल्लीवनं
मान्याखेटपुरं पुरंदरपुरीलीलाहरं सुन्दरम्'।

(See EHD. p. 93-96; EHI. p. 387; Bhand R. Vol. II; EC. Vol. II; JSS. Intro. p. 75-80).

5. Popularity of the hero

Nāgakumāra is recognised by the Jains as one of the twenty-four Kāmadevas, i. e. the most beautiful persons that ever lived. Our author has, therefore, called him by all the different names of Cupid, such as Kāma, Madana, Ananga, Jhasaketu and the like. He is said to have attained his personal charms and heroism by observing the fast of SriPañcami in his previous birth It is no wonder, then, that various authors tried to write the account of his life in different languages at different times. Besides the present work, I have been able to discover the following authors and works or their mention in the works of others.

1. Tribhuvana Svayambhū wrote '*Pancamicariam.*' This work has not so far been discovered, but the mention of it is found in the introductory part of *Paumacariu* of Svayambhu—तिहुयणसयंभुरइयं पंचमिचरियं महच्छरियं. We are told in the same work that Svayambhu left his work incomplete and it was completed by his son Tribhuvana Svayambhu. As Puspadanta has mentioned Svayambhu in his Mahāpurāna, this work seems to have preceded the present work, though, in that case, it seems rather strange that no mention of it is found here. This work also seems to have been written in Apabhramśa.

2. Jayadeva wrote the life of Nāgakumāra as we know from the mention of Mallisena (see below).

3. Mallisena wrote *Nāgakumāracarita* in five cantos. The author, who styles himself as Ubhayabhāsā-cakravartī, says that he has rendered in Sanskrit verses what Jayadeva and others wrote in prose and verse. The beginning of the work is—

श्रीनेमिं जिनमानम्य सर्वसत्त्वहितप्रदम् ।
वक्ष्ये नागकुमारस्य चरितं दुरितापहम् ॥ १ ॥

कविभिर्जयदेवाद्यैर्गद्यैः पद्यैर्विनिर्मितम् ।
यत्तदेवास्ति चेदत्र विषमं मंदमेधसाम् ॥ २ ॥

प्रसिद्धसंस्कृतैर्वाक्यै विंद्वज्जनमनोहरम् ।
तन्मया पद्यबन्धेन मल्लिषेणेन रच्यते ॥ ३ ॥

Other works attributed to this author are '*Padmāvatīkalpa*', *Brahmavidyā* and *Ādipurāṇa* (JG 216 ; JSA 381-384). The author is probably identical with the ascetic commemorated by the Mallisena Prasasti at Sravana Belgola (ISB 67 ; JSIS 54). There are several MSS. of this work at Kāranja (CP Cat.) and elsewhere. It has been noticed in the MAR. 1924. The story in this work is in substantial agreement with that of our work

4. Dharasena wrote *Nagakumaracarita* in Sanskrit verse in eight cantos. The Kāranja MS. of this work is slightly incomplete going upto 164th verse of canto 8th. But other complete MSS are also known to exist.

Beg. नेमिं नमत्सुराधीशमुनीशमनघश्रियम् ।
नत्वा नागकुमारस्य वक्ष्ये संक्षेपतः कथाम् ॥

The author is probably identical with the author of the homonymous lexicography known as *Viśvalocanakoṣa* or *Muktāvalikoṣa* (ed. Nātharanga Gāndhi, Bombay 1912).

5. Rāmacandra Mumukṣu wrote *Puṇyāśrava-kathā-koṣa* in Sanskrit verse. It contains fiftysix stories illustrative of the fruit of various religious fasts and practices amongst which is also to be found the story of Nāgakumāra Kāmadeva, which is in substantial agreement with our story. MSS. of this work are found at several places. A Hindi prose translation of the work is published (trans. by Nathuram Premi, Bombay 1907).

6. Candrasāgara Brahmacāri is said to have written Nagakumāra-satpadī in mixed Sanskṛt and Kanarese, six thousand ślokas in extent (JG 79).

7. Jina Muni is said to have written *Nagakumara-satpadi* in Sanskṛt with a commentary in Kānyakubja Bhāṣā (JG 98).

8 Dharmadhara is said to have written *Nagakumara-katha* (JG 137).

9. Mallibhuṣana Bhaṭṭāraka is said to have written *Nagakumara-carita* about Samvat 1510. He is also said to be the author of *Bhairava-Padmavati-Kalpa*, Patrakesari-kathā, Sripālacarita and Sajjanacittavallabha (JG 215).

10. Malliṣena is said to have written Nagakumāracarita in Kanarese. A MS. of this work, consisting of fifteen palm-leaves, is deposited in the Jaina-Siddhānta-Bhavana, Arrah (JSA 378). The work is said to be one thousand ślokas in extent. This author is probably identical with No. 3 above, who is said to be Ubhaya-bhāsā-cakravarti i. e. master of two languages, probably Sanskrit and Kanarese.

11. Bāhubali Kavirājahamsa wrote *Nagakumara-carita* in Kanarese. A MS. of the work consisting of sixtytwo palm-leaves is deposited in the Jaina Siddhanta-Bhavana, Arrah (JSA 379).

12. Ratnakara Kavi wrote *Nagakumara-carita* in Kanarese. A MS. of this work, consisting of 126 palm-leaves, is deposited in the Jaina-Siddhanta-Bhavana, Arrah (JSA 380)

13. There is a *Nagakumarakavya* in Tamil (SIJ p. 103).

14. Nathamala Vilāla wrote *Nagakumara-carita* in Hindi verse. He is said to have lived at Bharatapur and written about Samvat 1834 = 1777 A. D. He is credited with the authorship of four other works, *Jinaguṇavilasa*, *Siddhanta-sara*, *Jivandhara-carita* and *Jambūsvami-carita*. (JG 7; HJSI p. 80.)

15. Gopilāl wrote *Nagakumara-carita* in Hindi verse He is credited with the authorship of two other works (JG 22).

16. Udayalāl Kaśliwāla translated the work of Malliṣena in Hindi prose (pub. Bombay, 1913).

17. An ancient prākṛta work of unknown date, Nivvāna—kāṇda, mentions Nāgakumāra as a great sage who, along with his two associates Vyāla and Mahāvyāla attained salvation from the Ashtapada mountain (pub. Bombay 1914).

णायकुमारमुणिंदो वालमहावाल चेव अज्झेया ।
अट्ठावयगिरिसिहरे णिव्वाण गया णमो तेसिं ॥ १५. ॥

18. An Apabhramśa work Sāvayadhammadohā mentions Nāgadatta as having attained heaven by the observance of a fast and subsequently reborn as Nāgakumāra—

उववासहु इक्कहु फलइं संबोहियपरिवारु ।
णायदत्तु दिवि देउ हुउ पुणरवि णायकुमारु ॥ १११ ॥

The above list can not be claimed to be exhaustive, but it is sufficient to show how popular the story of Nāgakumāra has been with Jaina authors from ancient times down almost to the present day. It is probable that some authors utilized the theme prior to Puspadanta, but unless and until their works are discovered and their date is determined, the present work can claim to be the oldest on the subject.

6. The Poet's Education.

In the introductory part of his Mahāpurāna, Puspandanta says that he had seen nothing of the works of Akalamka, Kapila, Kanacara, Pātañjali, Bhāsa, Vyāsa, Kālidāsa, Svayambhū, Śri Harsa, Bāna, Rudrata, Nyāsakāra, Piñgala and many others. But he has completely belied himself in his works. I shall here confine my remarks to the present work alone to show that its author was familiar not only with the Hindu, Buddhist and Jaina religion, philosophy and mythology but also with all those technical branches of literature, a knowledge of which formed a necessary part of the equipment of an accomplished poet in ancient India.

As might be expected, the poet shows a thorough grasp of the tenets of the Jaina faith to which he turns frequently but which he has particularly mentioned once (I, 12) and expounded twice (IV, 2–4; IX, 12–14). On these sections of the work, the reader will find in the notes numerous references to the works of Kundakundācārya, Umāsvami, Samantabhadra and Vattakera, some of the most ancient Digambara Jaina writers, showing that our poet was well read in them. Once (IX, 5,5) we find mention of the two questions, namely wearing cloth and eating food during the stage of omniscience, round which ranges a long controversy between the two sections of the Jain community the Digambaras and the Śvetāmbaras. Various doctrines and beliefs of the Hindu and the Buddhist religions have been mentioned and commented upon in seven passages (5 to 11) of chapter nine. Systems of philosophies such as Sāmkhya, Mīmāṃsā, Ksanikavāda, Śūnyavāda, and Īśvaravāda and some of their founders Kapila, Aksapāda, Kanacara and Sugata are named. Even the materialist school of Bṛhaspati has not been overlooked (IX,11).

For poetic embellishment the author has drawn considerably upon the Hindu mythology contained in the Purāṇas. Brahmā has been called the 'Lotus-born' and 'aja' (I, 5, 10; IX, 7. 5) and Rudra or Śiva figures with his consort Pārvati, his three eyes, his trident, his bowl and garland of skulls. The stories of his burning of Cupid and cutting off the head of Brahma also come in for review (III, 14, 9; IV, 12, 9; VIII, 6, 2; IX, 7, 5). Similarly Viṣṇu appears with his consort Lakṣmi and the cowherd-maids (Gopis) and his lifting up the Govardhana mountain and slaying of Madhu and Śiśupāla are familiar events to the poet , III, 7, 16; VII, 3, 9; VII, 15, 3; VIII, 4, 13; VIII, 16, 6; IX, 3, 8). The lifting of the earth by the boar, the churning of the ocean by the gods and the earth being supported on the hood of a serpent are also within his knowledge (I, 4, 8-10; VII, 1, 6.). Other gods such as Indra and his consort Paulomi, Yama Vaivasvata and Kubera or Dhanapati find frequent mention while Bṛhaspati's learning and his defeat by his rival, Rambha's personal charms and Cupid's flower arrows have received our poet's recognition (I, 4, 2; IV, 6. 8; IV, 6, 15).

For the same purpose the Mahābhārata and the Rāmāyana have been freely drawn upon. The five fiery Pāndavas and their destruction of the Kaurava forces, Arjuna's going to Drona for instructions and his enmity with Karṇa, the liberality of the latter and his fight against his own brothers, the purity of the character of Bhiṣma and his turning away from the battle-field, the righteousness of Yudhisthira and his troubles of exile, and Vṛkodara with his mace serve the poet for his similes and metaphors (I, 4; II, 14, 12; III, 14, 4; IV, 10, 17; VIII, 15, 1-4). He mentions Arjuna as Nara and Karṇa as Ravinandana which shows that he was not deriving his knowledge of the Bhārata story exclusively from the Jaina books. He mentions Rāma and Sitā as ideal man and woman, Sugrīva and Hanumat as waiting upon Rama and Hanumat's loyalty for his master though he was a monkey, and Rāvana's fighting the forces of the gods (I, 4, 3; IV, 6. 8-9; IV, 11. 2.) His allusion to the death of Ravana at the hands of Lakṣmana (III, 14, 5) is clearly derived from the Jaina Padmapurāṇa, but his probable reference to Vasiṣṭha's falling into trouble for his hospitality to Viśvāmitra can be from no where else than Valmiki's Rāmāyana (III, 3, 3, see notes).

The poet's reference to three buddhis, three saktis, pañcāṅga mantra, arisadvarga, seven vyasanas and seven rājyangas shows his knowledge of works on state-craft such as Kāmandakīya Nītisāra and Kauṭilīya Arthaśāstra (1, 8).

Some of the poet's similes are derived from the stellar region;for example,his pun on kumbha as water jar and the constellation aquarius or the elephant's temple and the constellation in union with Saturn, on Hasta as the elephant's trunk and the constellation Carvus in union with the moon. He also speaks of the Sun being eclipsed by Rāhu and of Yuti, that is confluence of planets, as auspicious (I, 10, 2; III, 17, 9-12; VII, 8, 5; IX, 2, 5.)

The description of the limbs of Nāgakumāra's body is in accordance with Varāhamihira's description of Mahāpurusalaksana (III , 4 see notes), while the mention of the various fine and useful arts in III, 1, and the handling of amorous situations in other parts of the work presuppose a knowledge of works on erotics such as Vātsyāyana's Kāmasūtra.

The kinds of flowers mentioned in the work are *kamala* (lotus), *kuvalaya* or *indīvara* (blue lotus), *kumudini* (lily), *sthala-padma* (ionidium suffruticosium), *campaka* and *nrpa-campaka* (sweet-scented calophyllum), *jūti* or *mūlati* (jasminum grandiflorum), *jūhi* skt. *yūthikā* (jasminum aurieculatum), *ketaki* (pandanus odoratissimus), *punnāga* (ochrocarpus longifolium), *tilaka*, *bakula* (surinum medlar), and *mandāraka* (calotropis gigentea). The kinds of grass mentioned are *tṛṇa*, *dūrvā*, *kuśa* and *kaseru*, the last as particularly dear to boars. Other trees and plants that have found mention in the work are, *nyagrodha* or *vata* (bunyan) *pippal* (ficus religioza), *śallaki* (boswelia therifera), *pīlu* (salvadara parsica), *śvli* (vaterisindica), *sahakara* or *mākanda* (mango), *rūi* (gigontic swallow-wart), *kadalī:* (plaintain), *ikṣu and pundrekṣu* (kinds of sugarcane) and *drākṣa* (grapes). Among corns are mentioned *sali* or kalama (rice), *yava* (barley), *yavanāla* (great millet , *mudga* (green grain) and *lankeśa* or *canaka* (gram.)

The domesticated animals mentioned are *go* (cow), *Dhavala* (bullock) *mahiṣa* (buffalo), *aśva* (horse), *gaja* (elephant), *bokkaḍa* skt. chāga (goat), *karabha* (camel) and *khara* (donkey); wild animals, *simha* (lion), *vyaghra* (tiger), *kola* (boar) and *hariṇa* (deer) and birds *hamsa* (swan), *vaka* (crane), *śuka riñcha* or *kīra* (parrot), kokila (cuckoo), *ghāra* skt. *grddhra* (vulture),*śikhi* (peacock), and *chakravaka* (ruddy goose or duck). Of these, the elephants are said to be specially fond of *śallaki*. the goat of *rui* and camel of *pilu* (see VII, 2 text and notes).

Turning now to the poetic qualities of the work we find that it is full of beautiful similes and metaphors drawn from the whole range of Aryan mythology and history and frequently, and more effectively from the poet's own observation of nature and human experience. I shall here draw attention of the readers only to one or two typical and significant similes. The pitched up tents of Nāgakumāra's camp looked like the shaven heads of slave-girls (VII, 1, 15). The Pāndyan princess did not like any suitor as a person with his mouth burnt with slake-lime (of his betel) does not like boiled rice (VIII, 2, 6). Nāgakumāra liked Laxmimati as a beggar Brāhmin likes the Sankrānti (an occasion for alms- giving IX, 2, 6) ; he was fond of her as a grammarian is of the derivation of words (IX, 2, 9). The descriptions of the Magadha country and the town of Rajagrha (I, 6-7), of Prthvidevi as a bride (1, 17,) of the march of the army and its encampment (VII, 1-5) and of the battle scenes (IV, 15; VI,14; VII,7; VIII,15) are beautiful and fascinating. The poet is particularly fond of yamaka and ślesa some striking examples of which are found in the description of the women of Rajagrha going to worship the Jina (1, 10), of the vicious horse (III,14,) of the feast given by Vanarāja (VI,9), of the resolve of Arivarma's warriors (VII, 6), of the arrows of Sukaṇṭha and those

of Nāgak. (VII, 14), of the bunyan tree (VIII. 9), of the submission of the warriors and marriage of the maidens (VIII. 16), and of the water jars used for the coronation of Nāgak. (IX, 2.). The poet's play upon the word vārana (II, 5, 3-4) and on baddha (VII, 9) and the series of similes describing Nāgakumāra's liking for Laxmimati (IX, 2) together with the above mentioned examples of yamaka and sleṣa exercise the mind as well as entertain it, by exhibiting all the elegance and ornamentation of artificial poetry. In fact the whole work is teeming with sweet alliterations, appropriate and striking paronomasia and delightful fancies. These the poet has well succeeded in combining with swift and easy narrative. The story is meant to illustrate the fruit of a religious fast but it has been told in the grand manner of a kāvya. The poet has rightly invoked the goddess Speech 'moving in the mansion of a mahākāvya, resplendent with her double ornaments, taking soft, sportive *padas* with multifold blandishments and feelings, giving delight by commendable sense, combining all arts and sciences and exalted characterstics, moving by the broad-metre-road, bearing the ten qualities, sprinkled over with the nine sentiments and beautified with the three vigrahas.' By mentioning the ten prānas the poet has revealed his acquaintence with the works of Bhāmaha and Dandi. In the body of the work, besides the above invokation, the poet, by means of some stray similes, has told us what he considered to be the essentials of good poetry. A great poet would compose a sentimental kāvya in Mātrā metre (V, 2, 4 ; VI, 9, 5) a good kāvya requires a choice of brilliant forms and phrases (VI, 9, 8), a good poet pays attention to the style of language (IX, 2, 4), a poet graces himself by means of a story well told (IX, 3, 2) and shorn of ornamentation is the story of a quack-poet (III, 11, 12). He also tells us that a drama becomes exalted when it combines various sentiments (VI, 9, 6). His somewhat humorous reference to grammarians as fond of derivation of words has already been mentioned. In another simile he mentions the Kātantra grammar (VI, 9, 7).

The conclution to which we are led by these references is that the poet's statement that he knew nothing of the works of prominent writers of yore is a mere modesty as also his statement in the present work that he was unable to describe things being a dull poet (VI,9 11), and that his titles of *Mahakai Vaesari-devi-nikea* and *kavva-pisalla* stand amply justified.

7. Picture of palace and public life.

Palace and Polygamy :—The theme of the present story is the life of a prince and as such it gives us a great insight into the life at palace and incidentally also in public. Kings lived in palaces and seven storied buildings were known to the poet. The canon of measurements of such buildings formed part of a prince's education (III, 1, 9). An important part of the palace was the harem (antaḥpur) which was portioned out in many residences for the queens, of which there were generally more than one. Jayandhara married Pṛthvīdevī even when he had his first wife Visālanetrā who was perfect in every way, and a grown up

son Śrīdhara. Inspite of their separate residence and independent household, rivalries and jealousies amongst the queens were inevitable. For checking these tendencies restrictions were sometimes placed upon the liberties of one of the parties and these were followed by defiance and consequent punishment in the form of forfeiture of ornaments (III, 11–12). But such developments seem to have been restricted to cases where the rival queens happened to be of the same status and of an equally high parental stock as was the case with the two queens mentioned above. No such troubles probably occurred when the rivals happened to be concubines (bhogini) Polygamy was so firmly established in princely circles that the presence of one or more wives was never considered a disqualification in the suitor and never any hesitation was shown on that score by the parents of the bride. Again, there seems to have been no restriction about the parentage of a girl selected for the marriage of a prince. Even the first marriage of Nagak, was with two dancing girls and the marriage was recommended by his father himself with the remark 'the gem of a woman should be accepted though stockless' (III, 7, 8). They became the chief queens (Mahādevi) of Nagak. Vyāla married for the first time, Gaṇikāsundarī who was born of a concubine of the king of Pāṭaliputra, and Mahāvyāla, after marrying the princes of Pāṭaliputra, married the concubine's daughter of the Pāṇḍya king.

Marriage customs :—The practice of marrying the daughter of a maternal uncle was fully in vogue. Nāgakumara's maternal uncle had kept his daughter specially for marriage with his nephew (VII, 4, 5). A father-in-law was addressed as maternal uncle (māma, IV, 11, 8). We find this principle of marriage followed by the Raṣṭrakūtas and the Kalacuris. The practice is very old in southern India having been enunciated by Apastamba (AKJ. p. 84). But the people of the north have always deprecated it. Bauddhāyana and Vātsāyana declare such marriage irregular and even Kumārila Bhaṭṭa casts a fling at it (sva-mātula-sutāṃ prāpya dākṣiṇātyastu tuṣyati, SKV. p. 133).

Yet another marriage custom deserves mention. We are told that Pṛthvidevī was brought from Girinagara to Kanakapura for marriage (I, 17, 1). Similarly, the Kānyakubja princess was being taken to Siṃhapura for marriage with the king of that place when she was captured by the king-regent of Mathurā (V, 2, 13-14). This points to a custom of the marriage party proceeding from the bride's side to the bridegroom's house where the marriage was performed contrary to the current practice of the marriage being celebrated in the house of the parents of the bride. I have observed this practice current upto the present day only amongst the Gonds of the Central Provinces (an aboriginal tribe), amongst whom the practice of marrying maternal uncle's daughter is also prevalent.

Pictures played an important in creating love between two parties. It was by seeing the portrait of Pṛthvidevī, brought by a merchant that Jayandhara fell in love with her (I, 4, 12). Mahāvyāla took a picture of Nāgak, to the princess of Ujjain and thus aroused her love for the hero (VIII, 5, 16–17). Picture-making formed a part of a prince's education (III, 1, 11).

Rivalries amongst a king's sons:—Rivalries for the throne amongst the sons of a king would show themselves in fratricidal intrigues which could be avoided from fructifying only by the banishment of the younger brother from the realm. The latter would then be thrown upon individual resources to earn a fortune. Personal charms, efficiency in music and in wielding the sword, helped Nāgak, under such circumstances. It was here, in particular, that the education of a prince in arts like those enumerated by our poet (III, 1), would serve him well.

Fine Arts:—Singing, dancing and instrumental music formed an important part of the education of princes and princesses alike. The latter used to make proficiency in these arts as a test in the selection of a husband, as was done by the princesses of Kashmir and Meghapur who were married by Nāgak, after proving his skill in playing upon the Ālāpini and the Mrdanga respectively (V, 7, 11 ; VIII. 7, 7) Nāgak. made his three queens dance in the Jina temple, to the accompaniment of the music of his Vīṇa (V. 11, 12). At the time of Jayandhara's marriage with Pṛthvidevi the women of the town performed Tāndava dance (I,18, 2), and at the time of Nāgakumāra's birth sportive women performed coquettish dance (II. 9, 9) Musical instruments that have been mentioned in the work are:—*viṇa*, *alapinī* and *tantrī* (kinds of lute), *mardala*, *pataha*, *dundubhi*, *ḍhakka*, *bukka*, *bheri* and *mrdanga* (kinds of drums), *saṅkha* (conch), *jhallari* and *ghanta* (bells) and *tūrya* (a blow-instrument).

Amusements and games:—The usual pastime of the princes was sport in a garden or tank in company of the inmates of their harem (upavana-krīdā and jala-krīdā, II, 1; II, 5, 8; III, 8; V, 7; VIII, 1). Sprayers (*jalayantra*) were used during water sports. But the game of dice with stakes (aksa-dyūta) was no less popular. There used to be special gambling houses (tinṭa) in a flourishing condition where courtiers used to play freely (III, 12). The game was resorted to sometimes, even to earn money as was done by Nāgak. The latter was invited even by his own father for a game which he said 'was dear to gods, demons and men alike' (III, 13, 9). The following articles are mentioned in connection with the game-kaditta (board), kitta (bet), varādia (cowries), sāri (pawn or a piece) and pāsa (dice) (III, 12, 5; III, 13,10).

Military—Army is frequently mentioned as consisting of four divisions (cauranga), footman, horses, elephants and chariots. Regular soldiers of the army seem to have been granted lands for family maintenance (VII, 6, 7). During battles, the capture or death of the king was invariably a signal for general surrender. Military arms that have been mentioned are *churikā*, *khaḍga*, *asi*, *karavāla* and *vasunandaka* (kinds of swords), *kunta*, *śula*, *sella*, *jhasa and aṅkuśa* (kinds of spears), *mudgara*, *gadā* and *musala* (kinds of maces), *cāpa*, *kodaṇḍa* or *dhanuṣa* and *bāṇa* (bows and arrows), *paraśu* (axe) and *kavaca* (armour).

Trade—Merchants made long journeys and voyages for purposes of trade. A merchant from Magadha visited Girinagara in Saurāṣṭra by boat (salila-yāna, 1, 15, 6), and another from Kaśmir visited Sindha (V, 10). On their return, they

waited upon the king with rich presents and gave an account of their experiences. They even arranged marriages of the princes as was done by the former.

Fashion and luxury:–The form of receiving a guest in the home was to offer a seat which consisted of a wooden plank, and betel (VI, 17, 10; VIII, 5,15). Other articles of luxury mentioned in the work are-scents *candana* (sandal), *ghusrṇa or Kuṃkuma* (saffron), *Karpūra* (camphor) *mṛga-nābhi* (musk), *turuṣka* (benzoin), *yakṣa-kardama* (a compound of various scents, see notes on IX, 18, 13), *lavaṅga* (cloves) and *elā* (cardamom); jewels—*sūryakanta* (sun-gem), *candrakānta* (moon-gem), *marakata* (emerald), *nilakānta* (sapphire), *manikya* (ruby), *sphaṭika* (crystal) and *muktā* (pearl); ornaments—*kundala* (ear-rings), *kaṅkana* (bracelet), *nūpura* or *manjira* (anklet), *hāra*, *graiveyaka* and *dorā* (kinds of necklace), *kānci-dāma* or *mekhalā* (girdle) and *mukuṭa* (tiara). The kings used tents (pata-mandava or dusa) on their tours (V, 1, 2; VII, 1, 15). Amongst coins are mentioned dinara and damma (III, 12, 12; VIII, 5, 12, see notes).

Faith in prophecy :—People had implicit faith in the prophecies made by ascetics. They not only believed in them but tried their utmost to bring about their fulfilment. When the king of Mathura was told that his sons Vyāla and Mahāvyāla were destined to serve somebody he became disgusted with the world and renounced the kingdom (IV, 5–6). The two princes became servants of Nāgak. being guided by that prophecy. Five hundred warriors offered their services to Nagak. because they were told by a sage that whoever could eat the fruit of the poisonous mangoes without any injury was destined to be their master (VII, 3, 8). The Vidyas and other valuables were kept for a long period in the Ramyaka forest by the deity Sudarśanā and the Rākshasa for Nāgak. in obedience to the prophecy of a sage (VI, 1–8). Vanarāja received Nagak. and married his daughter to him because he was told to do so by a sage (VI, 8) and the two princes Acheya and Abheya came to take up service with him for the same reason (VI, 16–17).

8. Political divisions of India as found in Nayakumaracariu.

Kingdom	*Capital*	*King*	*Other information*
1. Magadha	Kanakapura	Jayandhara | Nāgakumāra | Devakumāra	a. In alliance with a Nāga king who adopted Nāgak. (II, 14, 2.) b. In marriage alliance with Saurāstra. I, 15–18; VII, 9. c. Trade connections with Saurāstra (1, 15, 6).
2. Pāṭaliputra	Pātaliputra	Srivarmā	a. At war with Gauda (IV, 7). b. In marriage alliance with Mathurā (IV, 6.).

3. Gauda	Vijayapura	Aridamana	At war with Pātaliputra (IV, 7).
4. Vatsa	Kauśāmbī	Śubhacandra	At war with a Vidyādhara chief Sukaṇṭha of Alaṃghapura (VII,11 ff).
5. Alaṃghapur	Alamghapura	Sukaṇṭha Vajrakantha	A Vidyādhara principality at war with the Vatsas (VII, 11, ff).
6. Gajapura	Gajapura	Abhicandra	A junior branch of the Vatsas (VII, 11).
7. Mathurā	Mathurā	Jayavarma Vyāla, Mahāvyāla	Acknowledged suzerainty of Kanakapura, (I. 4, 7 ff.)
8. Kānyakubja	Kānyakubja	Vinayapāla	A marriage alliance with Siṁhapura was contemplated but was frustrated by Mathurā (V, 2.)
9. Siṃhapura	Siṃhapura	Harivarmā	(see above). Mentioned by Hiuen Tsang (Cun. Geo. p. 142–147).
10. Jālandhara	Jālandhara	.. ...	Sought a marriage alliance with Kaśmir but did not succeed (V, 7, 6).
11. Kaśmir	Kaśmir	Nandirāja	In marriage alliance with Kanakapura. (V, 8 ff.)
12. Pātāla	Kālaguhā	Bhimāsura	A settlement, in Ramyaka forest, of the Asuras who submitted to Nāgak. (V, 12.)
13. Giriśikhara	Giriśikhara	Atibala Mahābala Vanarāja	A forest settlement helped by Nāgak. (VI, 8 ff).
14. Puṇḍra vardhana	P.	Aparājita Atibala (founded Giris.), Bhimabala Bhimabala: Mahābhīma Mahābhīma: Somaprabha	Rivalry between the two branches and restoration of the senior branch by Nāgak. (VI, 11 ff).

15. Supratisṭha-pur	S.	Vijayasimha Acheya Abheya	Submitted to Nagak. (VI, 15, 6 ff).
16. Antaravana	Antarapura	Antararāja	On the way from Puṇḍravardhana to Girinagara,in friendly alliance with Saurāṣṭra (VII, 3, 12 ff).
17. Saurāṣṭra	Girinagara	Śrivarmā Arivarma	In marriage & trade al li ance with Magadha (see above).
18. Sindhu	Simhapura	Caṇḍapradyota	At war with Saurāṣṭra (VII, 4.).
19. Ujjaini	Ujjaini	Jayasena	Marriage alliance with Kanakapura (VIII, 4, 7).
20. Pāṇdya	Madura (Southern Mathura)	Pandirāja	VIII. 2, 3.
21. Kiśkindha-Malaya	Meghapura	Meghavāhana	Marriage alliance with Kanakapura (VIII, 7, 4ff).
22. Toyāvali island	Bhūmitilaka	Śriraksa Raksa Mahāraksa	Revolt of Pavanavega, nephew of the king, and Nagak.'s help (VIII, 12, 12ff).
23. Āndhra	Dantipura	Candragupta	Marriage alliance with Kanakapura (IX, 1, 7ff).
24. Tribhuvana-tilaka	Tri.	Vijayandhara	A dependency of Dantipura, in marriage alliance with Kanakapura (IX, 1, 13).

9. The Nagas and the Nagaloka.

The hero of the work, while yet a child, is said to have fallen into a well where it was received by a Nāga who adopted him, gave him the name of Nāgakumāra and educated him. The Nāgas have played a very important part in the folklore,superstition and poetry of India from very early times down to the present day. It is generally believed in scholarly circles that there is nothing but fiction behind the Nāga-stories. A few attempts have recently been made to lift the Nāgas from the limbo of myth to the region of history, but the material available on the point is so vast and yet so complicated and disjointed that a prolonged study and research in collecting, sifting and connecting the parts in to a whole is necessary before any definite and generally acceptable conclusions can be reached I shall here merely mention some of the important allusions to the Nāgas in ancient records and the conclusions that have been or may be drawn from them.

Nāgas in the Mahābhārata—Nāgas are not mentioned in the Vedas or in the pre-Buddhistic Upanishads (BI p. 223). The chain of allusions starts with the Mahābhārata which contains numerous references to them. Arjuna, during his self-imposed banishment of twelve years, is said to have been taken away to Nāgaloka by Ulupi the daughter of a Nāga king. Nala is said to have saved Karkoṭaka Nāga from a fire and the latter made him irrecognisable and advised him to go to king Ṛtuparna. Nāgas are said to have infested the Khāndava forest and Krisṇa and Arjuna applied themselves to extirpate them with fire. Kṛsṇa's adventure with the Kāliya Nāga in the Jumna is well known. Taksaka Nāga is said to have bitten Pariksita to death and the latter's son Janamejaya started a Nāga sacrifice to wipe out their race. The Mahabha. attributes to them a high degree of civilization. According to it, " The Nagaloka extended thousands of yojanas on all sides and had many walls of gold and was decked with jewels and gems. There were many fine tanks of water with flights of stair-cases made of pure crystal and many rivers of clear and transparent water. Uttaṅka also saw many trees with diverse species of birds. The gate was five yojanas high and hundred yojanas in width" (MI p. 494).

When we read all these stories and accounts together we are lead to infer that Nāgas were a tribe which had a civilization of its own and with which the other ruling tribes of ancient India came frequently in conflict. The Pariksita and Janamejaya episode is interpreted as an allegorical record of an exchange of revengeful acts between the Nāgas and the Pāndavas. This view receives strength from the fact that some Buddhist books as well as the Rājataraṅginī mention deeds of extraordinary valour performed by the Nāgas and *Taksaka*, *Karkoṭaka*, *Dhananjaya* and *Maṇi* are mentioned as some of the most famous kings of the dynasty. Taksaka, according to Colonel Todd, " appears to be the generic term of the race from which the various Scythic tribes, the early invaders of India, branched off." The descendants of Taksaka, in his view, became known by names such as *Takkha Taka*, *Takki*, *Ḍhaka* or *Dhaṅka* and the like. Tribes known by these names are found in Rājaputānā and the Punjab even now. At Serāgaḍha in Kota State, there is a stone inscription mentioning *Bindunaga*, *Padmanaga*, *Sarvanaga* and *Devadatta*, the latter being alive in Vikrama Saṃvat 847, the date of the inscription. Even as late as 1800, the Nāgas formed the garrison of Khandela under Abhayasiṃha of Jaipur and they formed the irregulars of the Jaipur state army even later, (Todd. p. 122, 1416, 1435)

Rai Bahadur C. V. Vaidya tries to identify the Nāgas of the Mahabh. with the Dasyus of the Ṛgveda, thus making them the pre-Aryan aborigines of India like the Nāgas of Assām. He recognizes two distinct tribes amongst them, the poisonous i. e. the molesters called Sarpas, and the unpoisonous i e. the non-molesters called Nāgas. This he does on the authority of the Bhagvatgītā where Krisṇa says " *Sarpanam-asmi Vasukih* " and " *Anantaś-casmi Naganam* ". He further says that at the time of the great war the chief of the Nāgas was known as Taksaka whom Arjuna wanted to chastise, but who escaped and founded Taksa-

śilā in the Punjab which finally became the seat of great learning during the Buddhist period (Mahabh. Up.). In contrast to this view, Surgeon Major Oldham arrives at the conclusion that the Nāgas were a sun-worshipping, Sanskrit-speaking people whose totem was the Nāga or hooded serpent which gave their tribal name and that they were stigmatised as Asuras by the orthodox Brahmins as they did not readily admit the ascendency of the latter (Sun worship in India JRAS, July 1891). Though the present work makes no mention of sun-worship amongst the Nāgas, it does refer to their Nāga-totem in '*Ahi-aṇkaiṃ chiṇhaiṃ dhoiaiṃ*' (II, 14, 5). On the other hand Mr. N. L. Dey locates Pātāla, the habitat of the Nagas, in Central Asia and tries to identify all the Nāgas mentioned in the Mahābh. and the Purāṇas with the various Hunnic tribes ; for example, Śesa with Sses of Sogdiana, Vāsuki with Usuivis, Karkoṭaka with Kara-Kasak and so on (Rasatala or the Under-world).

Nagas in the Purāṇas—Many of the Purāṇas keep up the traditions about the Nāgas. The Visnu P. (Book II) gives a description of the Pātāla where the Nāgas dwell, and mentions their nine kings ruling at Padmāvatī, Kāntipuri and Mathurā. The Padma P. similarly describes the Pātāla loka and the abodes of the Nāgas. The Vāyu P. 99, 382; and the Brahmānda P. 3, 74, 194, mention nine kings of Nāga dynasty ruling at Campāpurī and seven at Mathurā. The Bhavisya P. describes the Nāgapañcami feast dedicated to the worship of the Nāgas and narrates some Nāga myths. Prince Sahasrārjuna is here said to have conquered Karkoṭaka of the Taksaka race (Todd. p. 43 note). The Nilamata P. also called Kashmir Mahātmya, makes the Nāga king Nila a kind of cultural hero of Kaśmir and propounds the doctrines that Nila imparted to the Brahmin Candradeva.

Nagas in Buddhist Literature :—In the Buddhist Sutras the Nāgas appear constantly as the protectors of Buddhism (Samyutta V, p. 47, 63). They are mentioned in the Jātaka stories and are represented on the bass-reliefs as men or women either with cobra's hoods rising from behind their heads or with serpentine forms from the waist downwards. A Buddhist carving at Takhti Bāhi represents Buddha preaching to the Nagas (BI p.220-223). The Ceylonese chronicle Mahāvaṁśa records that the Stūpa at Rāmagrāma in the Kosala country, was washed away by the Ganges and the relic casket, having been carried down by the river to the ocean, was discovered by the Nāgas and presented to their king who built a Stupa for its reception (Mahav. C. XXXI p. 185). This account, however, varies with that of the Chinese travellers Fa Hian and Hiuen Tsang who, about 400 and 630 A. D. respectively, saw the Stūpa at Rāmagrāma still existing being guarded by a Nāga. They further mention that Asoka attempted to remove the relics to his capital but he had to abandon the idea on the expostulation of the Nāga king. (Beal's Fa Hian C. XXIII, p. 90; Julien's Hiuen Tsang II, 326). Fa Hian also mentions a Naga king Apalāla ruling in Udyāna (Svat valley). Hiuen Tsang mentions Na-ki-lo-ho or Nang-go-lo-ho, which is identified with Nagarahāra near Jalalabad at the confluence of the rivers Surkharud and Kabul. The name

suggests that it was a settlement of the Nāgas. (Cun. Geo. p. 483.). In the Nepalese legend the Nāgas appear as the original inhabitants of the swamps opened up by the civilizing Manjuśri driven out by whom they took refuge in the Nāgaloka, which, to the Nepalese, is Tibet. The Tibetan records also speak of Nāgas and Nāgaloka which, in their case, is China. Mahāyāna tradition asserts that it was a Nāga king who revealed to Nāgārjuna in the Nāgaloka, the holy text of the Avataṃsaka or Kegan scripture. (Creed of Half Japan p 10).

Nagas in the Jaina Puranas :—The Jaina Purāṇas contain many references to Nāgas or Nāgakumaras who are recognised as forming one of the ten classes of Bhavanendras or Bhavanavāsi-devas having their abode in Pātāla which is also called Nāgaloka (HP IV, 63-65; VIII, 72 etc.). One of them, *Dharanendra Naga* has been particularly associated with the twenty-third Tīrthaṅkara, Pārśvanātha whom he protected during his penances against the attack of Kamathāsura (Uttara P.; Uttarādh. p. 688). This is said to have taken place at Ahicchatrapura which drives its name from that event. The place is identified with the modern Nāgor in Jodhpur State, which is regarded as a place of pilgrimage by the Jainas. Nāgas appear to have held sway there as even the modern name of the place suggests. In the Sthānanga Sūtra (p. 357) we are told that among the five commanders of king Nāgendrakumara, *Rudrasena* was the commander of the infantry.

Nagas in Tamil Literature :—Nāgas are mentioned even in the Tamil Sangam literature. In *Nachchinarkkiniyar*, for example, the Tiryar lords of Vengaḍam are connected with the Nāga princes (SIJ p. 143). Dubreil, in his Antiquities of the Pallavas, says that the Pallavas had marital relations with the Nāga princes and that there was every reason to believe that the latter came from the sea. It appears that the Tiryar of the Sangam books are identical with the Pallavas. Reviewing the Nāgakumāra story of Mallisena, (MAR 1924), Dr. R. Shamasastry, referring to the fact that Nāgakumāra did not marry any Pallava princess, says that 'as the Pallavas had married Nāga princesses, the Nāgas, conforming to the Hindu custom of not exchanging daughters in marriage, might have declined to marry Pallava princesses, in return.' This, however, is not correct, for, according to our story, there was not only no ban on marrying maternal uncle's daughter but such marriages were particularly liked (see 'Picture of palace and public life'). The Nāgas also appear to have been in alliance with the Āndhras of the Talevaka river referred to in the Jātaka stories, and the Sendraka Nāgas were in alliance with the Kadambas. The Sātavāhanas are also said to have contracted social relations with the Nāgas (AKJ p. 74, 82).

Nagas in Classical Sanskrit Literature :—References to Nāgas are not wanting even in Classical Sanskrit literature. Bāṇa in his Harṣacarita mentions a Nāga king named Nāgasena at Padmāvati who lost his life by his secret being divulged by a sārikā bird. Of a particular importance are the references found in the Navasāhasāṅka-carita of Padmagupta a brief summary of which would not be out of place here—

Sindhurāja *alias* Navasāhasāṅka, king of Ujjain, once went to the Vindhya forest for sport. He was attracted very far into the forest till he came to th bank of Narmadā where he saw a Nāga princess named Śaśiprabhā daughter of Saṅkhapāla king of Bhogavati, with whom he fell in love. But the princess was soon snatched away from his company. The king, in his attempt to follow her, entered the Narmadā and through a subterranean passage emerged on the borders of the Nāgaloka. Narmadā then appeared before him in the guise of a woman and informed him that the father of the Nāga princess had taken a vow to give his daughter in marriage to one who could bring the golden lotus from a well in Ratnapuri, the city of Asuras who used to enrich themselves by raiding the territories of the Nāgas She also told him that Ratnapuri was situated at a distance of 50 *gavyutis* from there. The prince launched himself upon the venture. After a long journey he reached the hermitage of sage Vaṅku where he formed friendship with a Vidyādhara chief who brought armies of Vidyādharas to aid him. They reached Ratnapur which was on the way to Phanipur, and fought with the Asura king Vajrāṅkusa who was slain in the battle. A Nāga prince was crowned king in his place. Sindhurāja then pushed on his way to Phaṇipur where he was accorded a warm welcome by the king. The marriage then took place and Sindhurāja returned triumphantly to his capital.

This story has generally been dismissed by critics as mere legend. But it appears to me to furnish clear evidence of the existence of a ruling dynasty of Nāgas south of the Narmadā with Bhogavatī as their capital and at war with another ruling dynasty at Ratnapur against whom Sindhurāja helped them and thus won the hand of their princess. Little doubt is left in the matter when we remember that the work was written at the court, and at the instance, of king Sindhuraja himself who could not have tolerated a false account of his marital relationship with the Nāgas

Epigraphical evidence :—The evidence of Padmagupta does not stand alone. A large number of stone inscriptions discovered in the Bastar and Kawardhā States of the Central Provinces bear ample and irrefutable testimony to the existence of Nāga dynasties ruling in those parts at the time of Sindhurāja and later. The inscriptions belong to different dates between 1023 and 1349 A. D. and make mention of no less than thirty-two Nāga kings who had their capital at Bhogavati, belonged to the Viśvāmitra gotra, had a tiger with a calf as their crest and snake as their banner ensign, and worshipped the goddess Vindhyavāsini (C. P. Ins.). The tiger-ensign is also mentioned in the present work (IX, 23, 7). The Ratnapur of Padmagupta appears to be no other than the Kalacuri capital Ratnapur which finds mention as an enemy's capital of the Nāga king Someśvara. The latter is said to have subjugated Vajra which is identified with Wairāgadha in the Chanda district. This name reminds us of the Asura king Vajrāṅkuśa mentioned by Padmagupta. The Ratnapur stone inscription of Jājalladeva mentions Ratneśa or Ratnarāja who founded Ratnapur and married the daughter of Vajjuka, the prince of Komomaṇḍala. This inscription is dated 1114 A. D. Ratnaraja is

said to have lived two generations prior to Jājalladeva, thus bringing us to the time of Sindhuraja i. e. about 1005 A. D. I am, therefore, tempted to identify Vajjuka of the inscription with the Asura king Vajrāṅkuśa whom, according to Padmagupta, Sindhurāja killed in battle Thus the main events described by Padmagupta are attested to by epigraphical records of the same age.

Can we now locate Bhogavati, the ancient capital of the Nāgas? Rai Bahadur Hiralal identifies it with Rāmateka near Nagpur where, according to him, the name is still preserved in the tradition of the Ambālā tank close to the hillock where, people aver, the Bhogavati Ganga exists. The Rāmāyana mentions Bhogavati as being on the way to Lankā (*Tatra Bhogavatī nāma sarpaṇāmālayah purī*). This description suits Rāmteka if we suppose Rāvana's Lanka to have been situated in the South. It can also suit if the Lankā is identified with the Amarakaṅtaka hill, but in this case we will have to suppose that Rama was travelling northwards to reach Lankā. In the Chindwārā district on the Satpurā plateau there is a low ground surrounded by hills. People call this place Pātāla-kūpa or Pātāla-koṭa. Rai Bahadur Hiralal infers from this that low lands were probably called Pātāla. I agree with this view. It must be one such Pātāla that is mentioned in the present work (V, 12, 6). According to Arrian Alexander had made Pātāla his normal base. This is identified with Hyderabad Sindha by Cunningham and Bahmanābād by V. Smith. (Cun. Geo. notes p. 691). It appears to me to have been another similar Pātāla. These low grounds seem to have been preferred by the Nāgas for their habitation and this is borne out by the fact that their abode is called by such words as '*Dhara-randhra*,' '*Mahivivara*' in the present work as well as elsewhere. "My idea is," says Rai Bahadur Hiralal "that the tract below the Satpuras down to the Godāvari, including the Nagpur and the Chanda districts, Bastar State and parts of the Raipur and Drug districts once formed the Nāga kingdom with the capital located at Bhogavati or Rāmateka which occupies a central position." At one end of the Ramateka hills is what is called Nāgārjuna hill. It has already been mentioned how Nāgārjuna is said to have acquired some of his learning from the Nāgas. The whole locality is, thus, still resounding with the echoes of the bygone Nāga supremacy and above all in the name of Nagpur in the vicinity of Rāmateka.

Conclusion :—To sum up, the references given above go to prove that—

1. The Nāgas were men of flesh and blood and not mere mythical names.

2. They had their settlements scattered practically all over India from very early times down almost to the present day, but they ceased to wield political power after the fourteenth century.

3. They had a culture of their own which appeared rather peculiar, in the early stages, to the Aryans who gradually began to associate more freely and even frequently entered into matrimonial alliances with them.

4. The present day Nāga tribes of the Nāga hills in Assam and other places probably represent the backward elements of the great Nāga race of Pauranic fame.

5. Pātāla, their chief abode, was propably a general term meaning low lands. One such abode was the southern side of the Satpuras where their traditional capital Bhogavati existed in the vicinity of the present day Nagpur.

6. The Nāgas were well known for founding great seats of learning, as for example Taxila. Another such seat appears to have existed near Nagpur where Nagarjuna, the Buddhist philosopher, had his education.

Nagaloka and the presentday Nagpur—We may now conclude that Puṣpadanta, while writing the present work about 965 A. D. at Malkhed, probably had in his mind the Nāgaloka round about Nagpur, and the falling of the hero, while yet young, in a well and his adoption by a Nāga who taught him various arts and sciences, is his allegorical and poetic description of the hero's coming to the country of the Nāgas, like Nāgārjuna, for education. Nagpur, thus, appears to have been a great seat of learning in the past and it is in the fitness of things that the present day Nagpur University has selected the snake-symbol for its coat-of-arms.

10. Analysis of the work.

I

The author begins his work with an invocation of the goddess of Speech and goes on to tell us how he was induced to write it, amongst others, by Nanna the minister of Kṛṣṇarāja alias Vallabharāja of Mānyakheṭa. He then tells us how King Śrenika of Rajagṛha waited upon Tīrthaṃkara Mahāvīra and inquired of him about the fruit of observing the fast of Śrīpañcami. The latter's disciple Gautama complied with the king's request.

Formerly there was a town named Kanakapur in the Magadha country, ruled by king Jayandhara with his wife Viśālanetra from whom he had a son named Śrīdhara. Once a merchant named Vāsava, on his return from a trade-voyage, waited upon the king with many presents amongst which was a female-portrait. This attracted the attention of the king who, on inquiry, was told that it was the picture of Pṛthvīdevī, the daughter of the king of Girinagara in Saurāṣṭra who had expressed his willingness to marry her to him. On hearing this the king sent the merchant and his minister, with many presents, to Girinagara. They brought the princess to Kanakapur where the marriage was celebrated.

II

One day the king went to the pleasure garden with all the inmates of his harem. Both his queens came out with their retinue and Pṛthvīdevi was dazzled to see the splendour of her rival's entourage. Being overcome with a feeling of jealousy she went to the temple to pacify her mind. There she worshipped the Jina and learnt from sage Pihitāsrava that she was soon going to be blessed with a son. She returned to the palace feeling very happy.

In the meantime, the king, during his water-sports, discovered her absence and, on learning the facts from a servant, went in search of her, first to the temple and then to the palace. The queen had already forgotten her woes in the hopes aroused by the prophecy of the sage about which she now informed the king. Both of them then revisited the sage in order to get themselves reassured. On this occasion the sage told something more about their would-be son, i. e. the steel-gate of the temple would give way at the touch of his toe and he would fall in a well and be protected by a Nāga and fondled by the Nāginīs. In due course, the child was born. When it grew up a little the parents went out with it to the Jina temple which, to their great disappointment, they found strongly closed. Eventually the king remembered the prophecy of the sage and the gate was opened by the touch of the child's toe. While the king was engaged in worshipping the Jina and the nurses were indulging in sports in the garden, the child slipped from their hands and fell down in a well. An alarm was raised and the parents rushed to the spot. The mother even threw herself into the well. But the Nāgas prevented all injury to the child and the mother. The child was named Prajābandhura by its father and Nāgakumara by the Nāga who adopted it. The prophecy of the sage was, thus, fulfilled. When the child grew up, the Nāga took him to his home.

III.

The Nāga taught the prince various arts and sciences including politics. After his education he returned to his father. One Pañcasugandhinī arrived at the palace in search of a divine lute-player who could tell the respective ages of her two daughters, Kinnari and Manohari, by observing their performance with the lute. Nāgakumāra satisfied her curiosity and won the hearts of the two girls by his skill. He later on married them by the advice of his father who said "a gem of a woman should be acquired even though stockless."

One day, Nāgak., with his wives, went to a lake for water-sports. His mother went forth to present him with garments for wearing after the bath Her rival, Viśālanetrā, saw her opportunity. Drawing the attention of the king she said "Look, my lord, your dear wife is going to her paramour." The king continued to watch the movements of the queen and when he saw her joining her son, he reprimanded Viśālanetrā for speaking ill of the virtuous lady. He, however, understood their jealousy and fearing danger to the life of Nāgak., he instructed Pṛthvīdevī not to allow her son to make any more rambles in the town. This the queen took as an insult, and, in a spirit of defiance, directly asked her son to have an elephant-ride round the capital. The king discovered the effrontery of his wife and punished her by the seizure of all her valuables. On his return Nāgak saw his mother without ornaments "like a story told by a bad poet", and, on learning the cause of it, protested strongly in his mind and then went to the gambling house from where he returned to present his mother with a quantity of gold and jewels.

The next day, the king saw his courtiers without their usual ornaments, and on inquiry, learnt about the skill of his son at the game of dice. Being very much impressed by it, he invited his son for a game with himself and eventually lost his all to him. The prince, however, returned everything to him but secured the release of his mother's ornaments.

On another day a vicious horse was shown to the prince and the latter mastered it.

Seeing the power of Nāgak. growing every day, his elder brother, Śrīdhara, thought his chances of kingship jeopardized. So he began collecting hirelings to make short work of his rival The king was shocked to know of this. As a precautionary measure he built a separate house for Nāgak. While the latter was residing there, one day, the whole town was thrown into a tumult by the advent of a wild and ferocious elephant, Śrīdhara tried his powers against it, but all his forces were shattered by the onslaught of the mighty animal, and he himself had to run away for his very life. The king then rose up himself to meet the situation. This alarmed the queens who began to feel very anxious. Every one was looking for his own safety. At such a critical moment, Nāgak. proudly sought a commission from his father to subdue the elephant. This being readily given, the prince had a good fighting game with it till it was completely brought under control "as if the Govardhana mountain was handled by Govinda."

IV

At this time, king Jayavarmā was ruling at Northern Mathurā with his wife Jayavatī. He had two sons, Vyāla and Mahāvyāla who were 'full of knowledge and clever in fight.' One of them had an extra eye on his forehead like Śiva, and the other was extraordinarily handsome like Cupid. A sage arrived at the capital and the royal family waited upon him to listen to his religious discourse. Later, the king questioned the sage regarding the future of his sons, and was told that they both were destined to serve, the one, him at whose sight his third eye vanishes, and the other, him who marries a girl who rejects his love-advances. At this prophecy the king became disgusted with the ways of the world and became an ascetic.

While the two brothers were enjoying the kingship left to them by their father, they heard about Gaṇikāsundarī, the concubine's daughter of Śrīvarma, king of Pātaliputra, who was 'beautiful like Rambhā and virtuous like Sītā,' but who, all the same, had no liking for any suitor. The two brothers entrusted their kingdom to the minister's son Durvacana, and went to Pātaliputra. Eventually, Gaṇikāsundarī married the younger brother and the princess Surasundarī, the elder.

After a few days, while the two brothers were still in Pātaliputra, the town was invaded by Aridamana, the king of Gauḍa. Śrīvarma, through fear, sought to settle with his enemy by an offer of gold but the latter rejected the offer. The princess got alarmed at the danger to her father's life and expressed her fears to her husband who then prepared himself to deal with the enemy. But the young-

er brother took the work upon himself. He made another attempt at peace which went fruitless. The inevitable fight took place in which the enemy was vanquished.

Vyāla then took leave of his younger brother and came to Kanakapur where he lost his third eye at the sight of Nāgak. with whom he took up service.

At this time Śrīdhara made his last attempt against Nāgak. His men, commissioned to kill the rival, arrived at Nāgakumāra's residence at the door of which Vyāla was on the watch. The latter challenged them, and, in the scuffle that followed, they were all killed. Nāgak. then came out, and, on learing about the trouble, was about to march upon the enemy when minister Nayandhara met him and delivered to him the message of his father who said that though he was going to become the king of the earth, he should leave the country for the time-being to avoid a fratricidal war, and should come back when called. The prince obeyed immediately, and with his retinue and forces, he marched off to Mathura.

V

Nāgak. encamped his army outside Mathura and himself went to see the town. His entry caused a flutter amongst the cortezans one of whom even made bold to invite him. Her hospitality was accepted. He learnt from her that the king of the place had kept in confinement Silavatī, the daughter of Vinayapāla, king of Kānyakubja, whom he had abducted while she was being conducted to Simhapur for marriage with king Harivarma. The courtezan requested Nāgak. not to go near the place of her confinement as that was likely to bring him into trouble with the king. Nāgak. promised to abide by her wishes, but he went straight to the spot pointed out by her, Seeing him, the imprisoned princess cried out for relief. The chivalrous visitor ordered his men to take her out A fight ensued with the soldiers of Durvacana and the latter had to come out himself to take charge of the battle operations. While the fight was at its thickest, Vyāla, who was informed of the occurrence, appeared on the scene. Durvachana, recognizing in him his master, submitted and implored forgiveness. Nāgak. forgave him, addressed the relieved princess as his sister and sent her with due honour to her father.

Nāgak., one day, saw five hundred lute-masters on their way, and learnt from their chief, the king of Jālandhara, that they had been vanquished in lute-playing by Tribhuvanaratī, the daughter of king Nanda of Kaśhmir, who had taken a vow to marry him who could excel her in the art. Nāgak. asked Vyāla to entrust his kingdom once again to Durvacana, and accompany him to Kashmir where, when they arrived, they were received with honour by the king. The princess fell in love with Nāgak. no sooner than she saw him and the lute-test was also satisfied. So they were married.

One day, Nāgak. learnt from a merchant who had just returned from a trade-journey, that in the Ramyaka forest there was a three-peaked mountain at the bottom of which was a Jina temple whose steel-door would not open even by the

thunderbolt of Indra.' There lived a Śabara clad in peacock-feathers and armed with a bow and arrows, who was always raising a cry of injustice. On hearing this Nāgak. went to the place with all his retinue. The door of the Jina temple opened at the touch of his hand and he saw the image of Candraprabha Tīrthamkara which he worshipped with a dance performed by his three wives. He then saw the Śabara who told him that his wife was abducted by Bhīmāsura who lived in the Kālaguhā. Nāgak. accompanied by Vyāla, entered the Pātāla and saw 'the extremely beautiful mansion of the Dānava, as he had never seen before, decorated with five-coloured banners, having designs executed in pearls and with an arch-way of fresh Kalpadruma leaves' The door-keeper did not prevent their entry and they came to the council-hall of the Asura who received him with honour and presented him with a jewel-couch and other gems. The wife of the Śabara was restored to him.

VI

Continuing his adventures in the forest, the hero entered the cave called Kañcana-guhā, pointed out to him by the Śabara. There he met the deity Sudarśanā who received him with honour and offered all the Vidyas which she had been long keeping for him. On being questioned as to how it was, the deity said that one Jitaśatru, the son of Vidyādhara Vidyutprabha of Alakapur, practised austerities there for twelve years and acquired those Vidyās. But in the meanwhile, Sage Suvrata attained omniscience in the vicinity and Jitasatru went to pay him homage. On hearing his lecture he became converted, and, according to the prophecy of the sage, instructed the Vidyas to await the advent of Nagak. On hearing this account, the hero accepted the Vidyās but asked the deity to keep them on till he required them.

Being advised by Sudarśanā, Nagak. entered another cave called Kāla-vetāla-guhā and appropriated all the wealth of Jitasatru, which was kept for him by a Vetāla. He next visited the 'tree demon-hole' where he kicked aside a wooden giant and saw the old bow of Jitaśatru. Coming out, he returned to the Jina temple and thence to his camp.

Nāgak. then marched out from there being guided by the Śabara who conducted him upto the outskirts of the forest and then returned. The hero was here visited by Vanarāja, the chief of Giriśikhara who told him that according to the prophecy of a sage, he was destined to marry his daughter Lakshmimati. He then took him home and the marriage took place.

One day Nāgak. waited upon sage Śrutidhara and inquired of him whether Vanarāja was really a man of the forest or some king who had made his home there. The sage, thereupon, told him the history of Vanarāja. In the city of Pundravardhana, there ruled a king of the lunar dynasty named Aparājita. He had two wives Satyavatī and Vasundharā from whom he had two sons, Atibala and Bhīmabala respectively. The king retired for penances and Bhīmabala

usurped the throne driving Atibala out of the realm. The latter came and settled in that forest where he founded the town of Giriśikhara. Three generations had since passed in due succession and Somaprabha was ruling at Puṇḍravardhana and Vanarāja at Giriśikhara now.

Hearing this account, Nāgak. asked Vyala to proceed to Puṇḍravardhana immediately and get the kingdom restored to Vanarāja. Vyāla went to Puṇḍravardhana and, failing to achieve his object by peaceful persuasion, fought and defeated Somaprabha who then retired for penances. Nāgak. and Vanarāja then arrived there and the latter was crowned king.

Somaprabha, during his ascetic-tours, reached Supratiṣṭhapur and was seen by the two sons of king Vijayasiṁha, Acheya and Abheya. On learning from Somaprabha that he was vanquished by a deputy of Nāgak., they recollected a prophecy and joined Nāgak. as his servants.

VII

Leaving Lakshmīmatī with her father, Nāgak. along with his other three wives and his soldiers started for the sacred mountain Urjayant. He reached a forest-tract called Jalantī where he halted in a poisonous-mango-grove. He and his men enjoyed the mangoes without any harm. At this a Bhilla named Durmukha presented himself before the hero and expressed himself about the miracle that had been performed. The report of Nāgakumara's arrival spread from mouth to mouth and five hundred warriors came and accepted him as their master.

From there he came to Antaravana where he was received as guest by the king of Antarapur. His host received a letter from Arivarma, king of Girinagara, asking for help against Caṇḍapradyota, king of Sindhu with capital at Siṁhapur, who was contemplating an attack upon him for the sake of his daughter whom he had a desire to give in marriage only to his sister's son. The Antarapur king wanted to go there and his guest expressed a desire to accompany him "just to see how warriors fought though he himself knew nothing of wielding arms in battle". They both then marched in right military array, to Girinagara. During the battle Nāgak. and his warriors showed extraordinary valour on account of which the forces of the enemy were completely routed and Caṇḍapradyota himself was captured. In great amazement the king of Girinagara asked the king of Antarapur for information about the hero of the day, but the latter could only say that he was his guest. On learning, however, from another person that he was the son of Pṛthvīdevī and hence his own sister's son, his joy knew no bounds. They all entered the town with great jubilation and Nāgakumāra married his daughter Guṇavatī. On a subsequent day Nāgak. visited the holy mountain and worshipped it.

One day, a messenger came with a letter which purported to come from Abhicandra, king of Gajapur, imploring Nāgakumāra's help against Vidyādhara

Sukaṇṭha who killed his brother Śubhacandra, king of Kauśāmbī, and, captured his seven daughters. Chivalrously responding to the call, Nāgak. besieged Alaṃghanagara the capital of Sukaṇṭha. After an exchange of bitter remarks and hard strokes Sukaṅtha was killed by Nāgak. who then released the seven princesses, installed Sukantha's son Vajrakaṇṭha on the throne and married his daughter Rukmiṇi and came to Gajapur where he married Abhicandra's daughter Candā as well as the seven princesses.

VIII

The story now turns to the adventures of Mahāvyāla whom we left at Pāṭaliputra. He enjoyed life with Gaṇikāsundari for a long time till one day he learnt from a tourer that the concubine's daughter of the Pāṇdya king of Southern Mathura had no liking for any man. He went to Madura and was seen by the damsel on the market road. She felt affected and raised an alarm as a result of which the guards attacked the visitor who vanquished them all and killed their commander. For this he was rewarded with the hand of the damsel.

He, one day, met a traveller who told him that the princess of Ujjain did not like any man. Mahāvyāla took leave of the Pāṇdya king, came to Ujjain and went into the palace along with other suitors on a Sunday. The princess saw him from the balcony and shook her head and said that she would not elect him, and she called him her brother. Mahāvyāla took this as a sign of his approaching evil day. He went to Gajapur, saw his elder brother, got a portrait of Nāgak. painted and returned with it to Ujjain, When he showed it to the princess, she atonce fell in love with the man painted in the picture and requested Mahāvyāla to bring that man to her if he was real flesh and blood. He then went to Gajapura once more and returned with Nāgak. who married her.

Nāgak. once asked Mahāvyāla about any wonders that he may have seen in the southern country. The latter said that the daughter of Meghavāhana, king of Meghpura in Kiskindha-Malaya, had taken a vow to fix her love upon him who could beat the tabor (Mṛdaṅga) in tune with her dance. Nāgak. went to the place, fulfilled the vow of the princess and married her.

One day, a merchant who came on a visit to his father-in-law in Meghapura waited upon the king with presents and told Nāgak. that in the Toyāvalī island there was a Jina temple and also a big bunyan tree on which he saw some maidens who complained of injustice and cried for help. They were guarded by a Vidyādhara who would not allow them to talk for long with any body. Hearing this, Nāgak. thought of the deity Sudarśanā who at once appeared and solicited orders. Nāgak. asked her for the services of some Vidyās which could conduct him over the seas and provide food. On reaching the said island, he worshipped the Jina and saw the maidens on the tree from the eldest of whom he learnt that they were the five hundred daughters of Śrīraksa, king of Bhūmitilaka who had been

slain by his own sister's son Pavanavega who had imprisoned their two brothers as well as themselves as they would not consent to marry the murderer of their father. They then promised to marry Nāgak. if he could secure their release.

Nāgak. held a council and decided to help the distressed. He sent Acheya and Abheya as ambassadors to Pavanavega asking him to restore the kingdom to Raksa and Mahāraksa and leave the town abandoning his thoughts for the maidens under pain of death. The ambassy failed and a battle ensued in which Pavanavega was killed. The rest of the warriors submitted, the maidens were married and their brothers were crowned kings. Leaving them all there he returned to the Pāṇḍya kingdom.

IX.

Taking leave of the Pāndya king Nāgak. came to Dantīpura in the Āndhra country, where he was received by king Candragupta who married his daughter Madanamañjūsā to him. Leaving her there he marched on to Tribhuvanatilaka where he married Vijayandhara's daughter Lakshmimati, who won his affections very deeply. Sage Pihitāsrava happened to arrive there and Nāgakumāra listened to his long discourse on the various philosophies and religions. At the end of it Nāgak. questioned the sage as to the cause of his unbounded love for his latest wife. In answer to this the sage narrated the events of his past life. In the town of Vitaśokapura in the Airāvata country, there lived a merchant named Dhanadatta and his wife Dhanaśrī. Their son Nāgadatta married Nāgavasu, the daughter of another merchant of the same place. He took a vow to observe the fast of Śrīpañcami on the fifth day of the month of Phālguna. The day passed off in religious worship but at the middle of the night he felt very hot and thirsty. Cooling things, such as ice, were applied to his body but his condition went on worsening. His father tried to induce him to have some refreshing drink, showing, by means of reflected lights, that it was already morning, but the hoax did not succeed. Nāgadatta died sticking to his vow as a result of which he became a god in the first heaven. Recollecting the past events, he returned to the earth and consoled his parents who were still mourning his death. They thence forward devoted themselves to religious observances and eventually attained heaven. The sage then told him that Nāgadatta was reborn in his own person as Nāgakumāra and that Lakshmīmatī was no other than his wife of the former life. The teacher then explained to him the manner of observing the fast.

At this juncture minister Nayandhara arrived from home and Nāgak. returned to Kanakapura where his father received him with great affection and crowned him king. Vyāla, at his order, brought all his wives and Vidyās from wherever they were left. With them he enjoyed the pleasures of royalty. Śrīdhara had already become a recluse through sheer disgust and now Jayandhara and Pṛthvīdevi also retired to lead an ascetic life. Nāgak. ruled the

earth for a very long time and then, transferring it to Devakumāra, he along with Vyāla, Mahāvyāla, Acheya and Abheya, took to the ascetic life of a Digambara and, in due course, attained salvation.

Here ends the story of Nāgakumāra illustrating the fruit of observing the fast of Śripañcamī.

II. Language and Grammar.

The Apabhraṃśas form a very important stage in the evolution of the Aryan languages of India as they link the classics with the present day vernaculars. They did not, however, attract the attention of scholars till very late, and, it was only in 1918 that a complete and critically edited Apabhraṃśa work appeared.* This was the Bhavisayattakahā of Dhanapāla edited by Dr. Hermann Jacobi. It aroused a great interest in the direction and numerous works have since been brought to light. ‡

The earliest record of the word Apabhraṃśa in connection with language is found in the Mahābhāṣya of Patañjali (Vol. I. p. 2). But it is only in an inscription of about the middle of the 6th century A. D. (the Vallabhi grant of Dharasena II) that we find a definite mention of Apabhraṃśa as a language. Bhāmaha and Dandi have also accorded their recognition to it. Amongst the grammarians, the earliest to treat of this language is Canda who in his Prākṛta Lakṣaṇa devotes a few sutras to it. Hemacandra is the first who recognize the importance of this language and treat of it with a thoroughness that has not since been superseded. Later grammarians have merely copied him not only in substance but even in form and illustrations.

Hemacanda has, however, missed one point. He has omitted to notice any varieties in the language though his own treatment of it shows traces of them in the retention of the vowel sound ऋ and a few conjuncts. Namisādhu, amongst writers on poetics, and, Kramadīśvara and Mārkandeya amongst grammarians, haved named three varieties of Ababhraṃśa the former calling them Upanāgara, Ābhīra and Grāmya, and the other two Vrācata, Nāgara and Upanāgara. The language of most of the works so far discovered confirms to the rules laid down for Nāgara Apabhraṃśa which seems to have been the standard variety and to which our present work must also be said to belong. (Sanat-Intro.;Bhavis-Intro.).

Apabhraṃśa has been regarded as one of the Prākṛta Bhāṣās which include all the ancient languages other than Saṇskṛta. The most simple meaning of the word

* At least one work '*Paramātma-prakasa*' of Joindu or Yogin iadeva in Apabhraṃsa Dohas was published long before this, with a Hindi translation. But the text was not critically edited and it did not attract attention from outside the Jaina circles.

‡ Apabhraṃsa works that were since discovered have been noticed by me in my article 'Apabhraṃsa Literature' (AUS 1925. vol. I.). I have continued my search for this literature and have since discovered more than a dozen other works.

Prākrta Bhāsā seems to be 'the natural language' i. e. the language of the people unrefined by any rigid rules of grammar and rhetorics. This meaning is accepted by Vākpatirāja and Namisādhu. The latter even goes so far as to give it a status of seniority over Sanskrit, by explaining it as the first produced (Prāk krta). But all the Prākrta grammarians, including Hemacandra, regard Prākrta to be derived from Samskrta (Prakṛtih Saṁskrtam, tatra bhavaṁ tata āgataṁ vā Prākrtaṁ). It appears to me that they have done so for a practical convenience because the acceptance of Sanskrit as the source of Prakrit justifies their treatment of the language by merely explaining the deviations from the Sanskrit forms. I accept this view for the same convenience in writing the following grammatical outline of the present work.

I. Alphabet and Morphology.

§ 1. The language of the present work shows the following alphabets—

Vowels—अ आ इ ई उ ऊ ए (short) ए (long) ओ (short) ओ (long) ं (anusvāra).

Consonants—क ख ग घ। च छ ज झ। ट ठ ड ढ ण। त थ द ध न (?) प फ ब भ म। य र ल व। स ह।

Note—The position of न is doubtful as the MSS. are very inconsistent in its use. (See Critical Apparatus).

§ 2. The remaining letters of Sanskrit are represented as follows :—

(*a*) ऋ by (i) अ—कय (कृत), कण्ह (कृष्ण), तण (तृण), तण्हा (तृष्णा), पयइ (प्रकृति), अड्ढिमंत (ऋद्धिमत्), गहिय (गृहीत), वड्ढिमअ (वृद्धिमत्), मउ (मृदु).

(ii) इ—किमि (कृमि), किव (कृपा), किवाण (कृपाण), किसाणु (कृशानु), घुसिण (घुसृण), णिव (नृप), णिवित्ति (निर्वृत्ति), पिहु (पृथु), अजिंभ (अजृम्भ), मिग (मृग), मिच्चु (मृत्यु), इसी (ऋषि).

(iii) उ—वुट्ठि (वृष्टि), वुड्ढ (वृद्ध), पुसिअ (स्पृष्ट), पुच्छिअ (पृष्ट), पउत्ति (प्रवृत्ति), मुइंग (मृदङ्ग), मुअ (मृत), माउहर (मातृगृह).

(iv) ए—गेहत्थ (गृहस्थ), गेण्हिवि (गृहीत्वा).

(v) अर—हरिसिअ (हृष्ट), मरेवि (मृत्वा), पियर (पितृ), भायर (भ्रातृ).

(vi) रि—रिसि (ऋषि), रिण (ऋण), रिया (ऋचा), रिद्धि (ऋद्धि).

(*b*) ऐ is either (i) weakened in to ए or इ-वेरि (वैरिन्), केलास (कैलाश), इरावय (ऐरावत).

or (ii) resolved into अइ-वइस (वैश्य), सइव (शैव), वइरि (वैरिन्), दइव (दैव), गइवेय (ग्रैवेय), वइवस (वैवस्वत), अइरावय (ऐरावत), वइयायरण (वैयाकरण).

(*c*) औ, like ऐ, is either (i) weakened into ओ or उ-गोरि (गौरी), दोहित्त (दौहित्र), कोऊहल (कौतूहल), पोरिस (पौरुष), लोइय (लौकिक), कोसंबी (कौशाम्बी), कोंडिण्ण (कौण्डिन्य), गोत्तम (गौतम), ढोइय (ढौकित), सुक्ख (सौख्य), जुव्वण (यौवन), ढुक्क (ढौकित).

or (ii) resolved into अउ-कउल (कौल), गउर (गौर), सउच (शौच), पउलोमी (पौलोमी).

(*d*) ङ and ञ are invariably represented by an anusvāra as also the other nasals when not followed by a vowed कंकण (कङ्कन), भुयंग (भुजङ्ग), खंडिय (खण्डित), णंदण (नन्दन), संबोहिय (सम्बोधित).

(*e*) ष by (i) छ at the beginning of a word. छ (षट्), छप्पय (षट्पद), छव्वग्ग (षड्वर्ग) but also सोलह (षोडश).

(ii) स in other positions-कसाय (कषाय), इसी (ऋषी).

(*f*) श by (i) स-दसण (दशन), सोहा (शोभा), कोसंवी (कौशाम्बी).

(ii) ह-दह (दश), सोलह (षोडश).

§ 3. Generally, Sanskrit words appear in Apabhraṁśa in a more or less changed form. The following are the changes that vowels undergo, besides the replacements noted in § 2.

(*a*) They are shortened when this can be done without affecting their syllabic quantity, i. e. before conjuncts. When a visarga is dropped the preceding vowel is lengthened i.e. अच्छरिअ (आश्चर्य), अप्पा (आत्मन्), अत्थाण (आस्थान), कित्तन (कीर्तन), खत्त (क्षात्र), खंति (क्षान्ति), कोसंबी (कौशाम्बी), गिंभ (ग्रीष्म), चुण्ण (चूर्ण), झिज्जइ (क्षीयते), वग्ध (व्याघ्र), मुक्ख (मूर्ख), मंधाय (मान्धातृ), माहप्प (माहात्म्य), महत्थ (महार्थ), कट्ठ (काष्ठ), तंब (ताम्र), दूसह (दुःसह), णीससंति (निःश्वसन्ति), णीसारहु (निःसारयत).

(*b*) In some cases they are entirely replaced by another vowel showing an assimilating or dissimilating tendency.

(i) without changing the syllabic quantity—

पिक्क (पक्व), गरु (गुरु), गारव (गौरव), इंगाल (अङ्गार), पुरिस (पुरुष), पोम (पद्म), पोत्थ (पुस्तक), मउड (मुकुट), उच्छु (इक्षु). पुंडु (पाण्डु), णेउर (नूपुर), गोंछ (गुच्छ).

(ii) With a change in the syllabic quantity-णिमिस (निमेष), गिहीण (ग्रहण) पायाडिअ (प्रकटित), बाहिर (बहिः), पारोह (प्ररोह).

(*c*) The initial अ is sometimes dropped—वलोइय (अवलोकित), वलग्ग (अवलग्न), रण्ण (अरण्य).

(*d*) A vowel is sometimes dropped from the middle of a word inorder to make a brief form though this involves the loss of an entire syllable (like the words of the पृषोदरादि class in Sanskrit)—

उज्झाय (उपाध्याय), णेत्थ (नेपथ्य), धम्मुएस (धर्मोपदेश), पंचुंबर (पंचोदुम्बर), पुहवइ (पृथ्वीपति), मुद्धाई (मुग्धादेवी), जुवार (द्यूतकार).

(*e*) In rare cases the vowels exchange their syllabic quantity—**काहणउ** (**कथानक**), असीस (आशिष्), माणुस (मनुष्य).

(*f*) ओ is sometimes resolved into अउ like औ–पवुत्त (प्रोक्त), पउत्ति (प्रोक्ति).

(*g*) The preposition अव and अप are sometimes reduced to ओ (by samprasāraṇa अ + उ)--ओयरिअ (अवतरित), ओलग्गिअ (अवलग्न), ओलंबिअ (अवलम्बित), ओसर (अपसर), ओहच्छामि (अव + आसे); but also अवहेरिअ, अवगण्णिअ, अवमाण्णिअ.

§ 4. As a rule, consonants are not tolerated in the middle of a word. But when they cannot be entirely dispensed with without affecting the constitution of a word, they are replaced by softer tones. The following changes may be noted—

(*a*) The unaspirated consonants except the cerebrals and र, ल are frequently eliminated, retaining their accompanying vowels alone to represent them. य or व is substituted in their place when there is the fear of a hiatus.

क and ग–लोइय (लौकिक), सउणि (शकुनि), अवलोइय (अवलोकित), अयाल (अकाल), कलयंठि (कलकण्ठी), दारय (दारक), दियंग (दिगन्त), दियंबर (दिगम्बर), भोय (भोग).

च and ज–खयर (खचर), रइय (रचित), रायउत्ति (राजपुत्री), गइंद (गजेन्द्र).

त and द–घअ (घृत), कइवय (कतिपय), कयंत (कृतान्त), चउक्क (चतुष्क), सयवत्त (शतपत्र), आएस (आदेश), उइय (उदित), वयण (वदन), आयर (आदर), उवहि (उदधि).

प–खविय (क्षपित), गयउर (गजपुर), आऊरेप्पिणु (आपूर्य), रूव (रूप), दैयावर (दयापर).

य and व–आउस (आयुः), कइंद (कवीन्द्र), कइ (कवि), जुयराअ (युवराज).

(*b*) When not eliminated as above, an attempt is made to soften them.

प to फ–फरस (परुष), पुप्फवइ (पुष्पवती), पुप्फयंत (पुष्पदंत).

ट to ड–कडि (कटि), जडिअ (जटित), भडारा (भट्टारक).

ठ to ढ–कढिण (कठिन), पीढअ (पीठक).

ड, र to ल–कील (क्रीडा), वील (व्रीडा), चिलाअ (किरात), सोलह (षोडश), सोमालिया (सुकुमारिका), चलण (चरण),

(*c*) The aspirates of all classes except those of चवर्ग and टवर्ग are replaced by ह,

ख–णह (नख), दुह (दुख), सुह (सुख).

घ–अह (अघ), णिहसण (निघर्षण).

थ–णाह (नाथ), पिहु (पृथु), जूही (यूथिका).

ध–दहि (दधि), णिहि (निधि), अहम (अधम), अहर (अधर), अहिराअ (अधिराज).

फ–मुत्ताहल (मुक्ताफल), चंपयहुल्ल (चम्पकफुल्ल).
भ–अहंग (अभङ्ग), अहिचंद (अभिचन्द), दुंदुहि (दुन्दुभि), दुल्लह (दुर्लभ), सहाव (स्वभाव).
श–दह (दश), सोलह (षोडश).

(*d*) म, sometimes, becomes व and *Vice versa.*
म to व–पणवेप्पिणु (प्रणम्य), हणुव (हनुमत), वम्मह (मन्मथ), रवण्ण (रम्य).
व to म–शमरी (शवरी).

(*e*) य is changed to ज–जोग्ग (योग्य), संजोय (संयोग), जण्ण (यज्ञ), जम (यम), जंत (यन्त्र), जस (यशा), जाण (यान), जोह (योध), जुयराअ (युवराज), जुयल (युगल).

§ 5. No conjuncts except of सवर्ण consonants are allowed to stand. They are dispensed with in the following ways:—

(*a*) A conjunct at the beginning of a word loses its second letter.—
कम (क्रम), कणंत (क्वणत्), गाम (ग्राम), चुय (च्युत), णग्गोह (न्यग्रोध), तिहुयण (त्रिभुवन), दविण (द्रविण), दिय (द्विज), पसाहण (प्रसाधन), पत्त (प्राप्त), वसण (व्यसन), वावार (व्यापार), ववहार (व्यवहार). But in case of द्वार and द्वे the initial द् is dropped-वार (द्वार), वे (द्वे).

(*b*) Initial स् of a conjunct consonant is dropped. If the remaining letter be क or त it is changed to ख or थ respectively. क्ष becomes ख by the same rule applied regressively (see *d* below) णिद्ध (स्निग्ध), थिर (स्थिर), थूल (स्थूल), खलिअ (स्खलित), खंध (स्कंध), थण (स्तन), थुअ (स्तुत), थेण (स्तेन), थी (स्त्री), खण (क्षण), खेत्त (क्षेत्र), खीर (क्षीर), खुब्भ (क्षुब्ध). But also कंधर (स्कंध) and स (स्व).

(*c*) Medially, conjuncts are assimilated to the second or the first i. e. progressively or retrogressively, and the preceding vowel, if long, is made short.

Prog.—कक्कस (कर्कश), कण्ण (कर्ण), कद्दम (कर्दम), कप्पूर (कर्पूर), खग्ग (खड्ग), अब्भुय (अद्भुत), कप्पद्दुम (कल्पद्रुम), किक्किंध (किष्किन्ध), सक्कारिअ (संस्कारित), कव्व (काव्य), गुप्फ (गुल्फ), मज्जार (मार्जार), मग्ग (मार्ग), सुक्क (शुष्क), सुट्ठु (सुष्ठु), मुग्ग (मुद्र), जुत्त (युक्त), गुत्ति (गुप्ति).

Reg.—अग्ग (अग्र), जोग्ग (योग्य), सुक्क (शुक्र), सुक्क (शुक्ल), सुत्त (सूत्र), खट्टा (खट्वा), कस्सीर (कश्मीर), खुब्भ (क्षुब्ध), अद्धक्ख (अध्यक्ष), गम्म (गम्य),

(*d*) Sibilants, when assimilated, frequently make the second letter aspirated. (See *b* above).

पसत्थ (प्रशस्त), अणत्थमिअ (अनस्तमित), कुत्थिय (कुत्सित), पच्छइ (पश्चात्), अच्छरिअ (आश्चर्य), तुरुक्ख (तुरुष्क), पुप्फ (पुष्प), णिप्फंद (निष्पन्द) वत्थ (वस्त्र), but णिप्पह (निष्प्रभ).

(*e*) Conjuncts may be separated by the intervention of a vowel (Svara-bhakti).

कसण (कृष्ण), करिसण (कर्षण), किरिया (क्रिया), दरिसिय (दर्शित), वरिस (वर्ष), सुक्किल (शुक्ल), पउम (पद्म), छउमत्थ (छद्मस्थ), अच्छरिअ (आश्चर्य), तंबिर (ताम्र), सिरि or सिय (श्री), दुवार (द्वार).

(*f*) A conjunct may be simplified and the preceding vowel nasalised.

जंपइ (जल्पति), वंकाणण (वक्रानन), दंसण (दर्शन), विंभिय (विस्मित), अंसु (अश्रु), फंस (स्पर्श), गिंभ (ग्रीष्म), विंभल (विह्वल), साहंमिय (साधर्मिन्).

(*g*) Some conjuncts have special substitutes—

क्ष्--ख्, घ्, छ्, or झ, अद्धक्ख (अध्यक्ष), पच्चक्ख (प्रत्यक्ष), घित्त (क्षिप्त), छण इंदु (क्षण + इन्दु), झीण (क्षीण), झरंत (क्षरत्), झिज्जइ (क्षीयते).

ग्ध्--ज्झ्, डज्झ (दग्ध).

ज्ञ--ण् or ज्ज्, आण (आज्ञा), पइज्ज (प्रतिज्ञा).

त्य्--च्, चाय (त्याग), भिच्च (भृत्य), णिच्च (नित्य), असच्च (असत्य).

त्स्--च्छ्, वच्छर (वत्सर), मच्छर (मात्सर्य), वच्छल्ल (वात्सल्य).

द्य्--ज्, जूअ (द्यूत), अज्जु (अद्य).

ध्य् or ध्व--झ, झाण (ध्यान), जुज्झइ (युध्यते), अज्झासा (अध्याशा), विज्झइ (विध्यते) उज्झाय (उपाध्याय), झुणि (ध्वनि).

प्स्--च्छ्, अच्छरहु (अप्सरसाम्).

स्त्--ख्, खंभ (स्तम्भ).

स्थ्--ठ्, ठविय (स्थापित), ठाण (स्थान), अट्ठि (अस्थि), विसंठुलिय (विसंस्थुलित).

स्म्--भ्, स् or म्ह्, विंभिय (विस्मित), सरइ (स्मरति), अम्हहं (अस्माकम्).

ष्ण्--ट्ठ or ण्ह्, विट्ठु (विष्णु) तिट्टि (तृष्णि or तृष्णा), कण्ह (कृष्ण), तुण्हिक्क (तूष्णीक).

ष्ट्र्--ढ्, दाढा (दंष्ट्रा).

ह्व--भ्, विंभल (विह्वल).

§ 6. A consonant is sometimes doubled either to retain the syllabic quantity of the preceding vowel which is shortened, or to raise the quantity for the first time.

परज्जिय (पराजित), अवयण्णिअ (अवगणित), गोत्तम (गौतम), उप्परि (उपरि), अण्णेक्क (अनेक).

II. Noun.

§ 7. The following are the case terminations for masculine nouns ending in अ. The ending vowel of the base is dropped before terminations beginning with a vowel.

There are only two numbers, singular and plural, the dual being included in the latter.

	1 Nom.	2 Acc.	3 Inst.	4 Dat.	5 Abl.	6 Gen.	7 Loc.	8 Voc.
Sing.	उ, ओ.	उ.	ए, एण, एणं.	हो, हु, आसु.	हो, हु, आउ.	स्स, सु, आसु, हो, हु.	इ, ए, अइं.	अ.
Plu.	अ	अ, ए.	एहिं.	हिं. हुं.	हुं	हं	हिं, हं	

Examples.

Nom.—Sing. णरु, पुत्तु, भडु, भडो, सप्पो, दप्पो.
Plu. णर, भड, अरहंत, पंचत्थिकाय, णंदण, हयवर, गयवर.

Acc.—Sing. भोयराउ महइ (I, 10, 8.), अप्पाणु ण लिप्पइ (I, 10, 9).
Plu. ण वि दावइ उज्जल वि दंत, सुमरइ मुणिवर संत दंत (I, 10, 11), पुरमाणव चूरइ (III, 15, 10.), भडे हुए, गए, रहे, (VI, 13, 11.)

Ins.—Sing. अत्थें, गुणधम्में, भावें, मित्तें, जणेण, सोहग्गेण, सुहिं (सुखेन), खणि (क्षणेन), जसेणं.
Plu. सुरवरेहिं, लोयणेहिं, किंकरेहिं, कुंकुमेहिं, भायरेहिं.

Dat.—Sing. णविवि णरिंदहो (I, 8, 12); धीयउ कंदप्पहो दिण्णउ (III, 7, 16); काहियं णरणाहहो (III, 13, 2), रायहो दाविय (III, 8, 16); सव्वंगु णविउ परमेसरासु (IV, 13, 9).
Plu. वाणिज्जहिं गउ (I, 15, 5).

Abl.—Sing. धीर वि णर णट्ठा रणे णायहो, जलहितरंग णाइं गिरिरायहो (III, 16, 8), तें कड्ढिय सा सुंदरि घराउ, णं करिणा करिणि महासराउ (VIII, 2, 10.), पंथहो णीसरियउ (IV, 13, 6). सग्गहो पडियउ.
also केलासहो होंतउ (III, 15, 13.), विजयाउरु धाइएण (IV, 7, 14.).

Gen.—Sing. रायस्स, णायस्स दणुयस्स, मणुयस्स, जयंधरासु (I, 15, 12), णरणाहहो अरिछव्वग्गहु.
Plu. मंडलियहं, दुट्ठहं, मणुयहं, दीणहं, माणुसहं.

Loc.—Sing. सग्गि, णरि, जणे, णरे, णरकोट्ठइं (I, 12, 1.).
Plu. तरंगहिं (III, 8, 7), खेत्तहं पयसंचारु णत्थि (I, 13, 6) दियंतहिं.

Voc.—Sing देव, परमेसर, हे पुत्त.

It will be seen that it is, strictly speaking, the genitive which is mostly used to express the sense of the dative and ablative. It is even used sometimes to denote the acc. and the inst. e. g.

Acc. आयउ वणकरिंदु कणयउरहो (III, 15, 13).
मा जाएसहि रायदुवारहो (V, 2, 7).
सव्वहं पाडमि जमदंडघाउ (IV, 9, 2).
Inst. मणु मणहो मिलिउ करु करहो मिलिउ (I, 18, 9).

§ 8. The declension of neuter nouns ending in अ differs from the masc. in Nom. and Acc. plural only which in their case is formed by adding अइं or आइं, e. g. धण्णइं, तणाइं, गोहणाइं, पाणियाइं (Nom. I, 6, 5). पयाइं दिंति, विण्णाणइं संभरंति, लक्खणइं दक्खवंति (Acc. I. 1).

Gender is, however, very loose and arbitrary as words like परियणाइं, किंकराइं, मायासुयइं, दीणइं. दारयाइं are also used in neuter forms.

§ 9. Masc. nouns ending in इ or उ are few. Those ending in इ are mostly those that are obtained by dropping the last consonant, e. g. करि, ससि, केसरि, वणि.

Termi.	*Examples*
Nom. & Acc. Nil--	हत्थि ण होइ (III, 16, 11), मुणि वंदिवि (I,12, 1), जहिं कमल-रेणुपिंजरिय हत्थि (plu. I, 6, 4), पहु सरइ थुणइ (I, 11, 2). पणवेप्पिणु पंचगुरु (I, 1, 1).
Inst. sing. णा	गुणिणा, वणिणा, पहुणा.
plu. हिं	गुणीहिं, रयणकोडिहिं.
Gen. sing. हुं, हे	णियगुरुहुं, वइरिहुं, पहुहे.
plu. हिं	जिणमुणिहिं मणु रावइ.
Loc, sing. हे, हि	सुरगिरिहे (I, 3. 14), उययगिरिहि (I, 8, 8).

§ 10. There are no nouns ending in a consonant as all such nouns of Sanskrit are made to end with a vowel अ or इ by dropping the last consonant, as हणुव, सिर, उर, तम, करि, ससि, वणि; or by adding an अ at the end, as आउस (आयुस्).

§ 11. Feminine nouns ending in आ are generally shortened and those ending in इ or ई are undistinguished.

Termi.		*Examples.*
Nom. and voc.	Sing. Nil	णिद्द, भुक्ख, वाय, कंत, मुंडमाला, सेलिंदबाला, देवि, मणोहरि, कुलउत्ती, भोइणि, भडारी, सलिलकील पारद्ध कुमारि (III, 8, 4).
	Plu. अउ, आउ, इउ, ईउ	एंतु पियाउ(III,7,13),महिलउ णउ मुणंति सहियत्तणु (III,11,3), धीयउ कदप्पहो दिण्णउ (III,7,16.), पंच वि गईउ etc. (I,12,3), हारावलिउ, किंकिणिउ, विलासिणिउ, तिण्णि वि महएविउ (V, 11, 12).
Inst.	Sing. इ, ए	हंसलीलाइ, दाढाइं, मुद्धए, कण्णए, जयमईए, अण्णेकए, बालियाए, पहुभत्तिए, कंतीए, पउलोमीए मरगयरुईए, वसुमईए.
	Plu. हिं	धीयहिं, घरिणिहिं, करिणिहिं, देविहिं, हारावलिहिं, कामिणिहिं, बहिणिहिं.
Gen.	Sing. हे	कंतहे, धीयहे, मायहे, सुंदरिहे, जणणिहे, पुत्तिहे, गच्छंतिहे,
	Plu. हं, हुं, आण	अच्छरहं,महिलहं,जुवइहुं,विलयाण लक्खाइं (II,2,9).
Loc.	Sing. इ, हे	दिसि (I, 6, 3), कुसुममंजरिहे (II, 1, 9).

III. Pronoun.

§ 12. Personal pronouns—

	Nom.	Acc.	Inst.	Dat.	Gen.
I Person:—Sing.	हउं	मइं	मइं	मह्नु	मज्झ, मज्झु, मह्नु, महारउ, मेरउ.
Plu.	अम्हइं	अम्हइं	...	...	अम्हइं, अम्हारिसु.
II Person—Sing.	तुहुं, तुमं	पइं	पइं	तुहुं	तुह, तेरउ, तुहारी.
Plu.	तुम्हइं	...	...	...	तुम्हइं.
III Person Masc. Sing.	सो	तं	तें, तेण, ताइं.	तहो, तासु.	तहो, तासु. तहिं Loc.
Plu.	ते, ताइं		तेहिं		ताइं.
III Person Fem. Sing.	सा		तीए, ताइं	तहे, ताह	तहे, ताह.
Plu.	...	...	...	...	...

§ 13. Demonstrative, interrogatory and relative pronouns—

	Nom.	Acc.	Inst.	Dat.	Gen.
एतत् Masc. Sing.	एउ, एहु, एहउ. f. एही	एहु	अणेण ...	... ...	एयहु.
Plu.	एए				
किम् Masc. Sing.	कवणु		कें, किं	...	कासु. कहिं Loc.
Fem. ,,	का		काइं		काहे
यत् Masc. Sing.	जो	जं	जें, plu. जेहिं	...	जसु, जासु.
Fem. ,,	जा				

IV. Numerals.

§ 14. The following numerals are found mentioned in the present work—

	cardinal	*ordinal*		*cardinal*	*ordinal*
1	इक, एक	पहिलउ	11	एयारह	
2	दुअ, बे, बिण्णि	दूयउ, बीयउ	12	बारह, दुवालस, दोदह	बारहम
3	तइ°, तिण्णि	तइयउ	14	चउदह	
4	चउ°, चत्तारि	चउत्थ, चोत्थ	16	सोलह	सोलहम
5	पंच	पंचम	18	अट्ठारह	
6	छ	छट्ठम	21	एकवीस	एकवीसम
7	सत्त	सत्तम	22	बावीस	बावीसम
8	अट्ठ	अट्ठम	32	बत्तीस	
9	णव	णवम	33	तेतीस	तेतीसम
10	दह	दहम	50	पण्णास	
			68	अट्ठसट्ठि	
			100	सय	
			1000	सहस	
			100000	लक्ख	
			10000000	कोडि	

V. Nominal suffixes.

The suffixes that are found used are mostly common to other Prakrits—

§ 15.-In the same sense (स्वार्थे)—

अल्ल—णवल्ल

इल्ल—सुदंसणिल्ल

उल्ल—असणुल्ल, अहरुल्ल, कडउल्ल, करहुल्ल, कलणुल्ल, कमलुल्ल, गंडयलुल्ल, जरुल्ल, जुयलुल्ल, भवणुल्ल, मडहुल्ल, मंडउल्ल, मांसुल्ल, रुहिरुल्ल, सिरकमलुल्ल, हियउल्ल, हेमवण्णुल्ल.

य (क)—गरुय, णियय.

ल—पंगुल, पक्कल.

§ 16. In the sense of possession (मत्वर्थे).

आल--खाल, रसाल.

इल्ल--णट्टासणिल्ल, पुब्विल्ल, रसिल्ल.

§ 17. In the sense of measure (परिमाणे).

एत्तिअ--केत्तिअ (कियत्).

§ 18. In the sense of likeness, added to pronouns (दृग् , दृश्).

एहअ--केहअ, जेहअ. रिस--एरिस, अम्हारिस, तुम्हारिस.

§ 19. For forming abstract nouns from nouns and adjectives.

त्त--भिच्चत्त, सिद्धत्त, सुहत्त, माणुसत्त, गरुयत्त.

त्तण--कुडिलत्तण, गरुयत्तण, गूढत्तण, पहुत्तण, भिच्चत्तण, मूढत्तण, सुकइत्तण, सयणत्तण.

§ 20. For forming comparative and superlative adjectives—

(i) Comparative :--

आर--गरुयारी, लहुयारी, भल्लारउ (भद्रतरः), पियारउ (प्रियतरः), पहिलारउ (प्रथमतरः).

इय (ईयस्)—बलियउ.

(ii) Superlative :--

इट्ठ--पाविट्ठ (पापिन् + इष्ठ).

VI. Verb.

There is no distinction of Atmanepada and Parasmaipada and the dual merges in the plural.

§ 21. Present tense.

	Terminations.	*Examples.*
I Per. Sing.	उं, मि	करउं, कहउं, जामि, पहणमि, पलोयमि, जिणमि.
Plu.	हुं, मो	अवयरहुं, णिवसामो.
II Per. Sing.	सि, हि	होसि, थिवसि, जाणहि, हिंडहि.
III Per. Sing.	इ	भमइ, भक्खइ, हवइ, कहइ, सहइ, सक्कइ.
Plu.	अंति	जिणंति, जुज्झंति, डहंति, पडंति, कहंति, मुयंति, लब्भंति.

§ 22. Past tense.

Past tense is almost exclusively expressed by participles. The only example of verb that I can pick out is आसि (आसीत्) in आसि रिसिहिं वक्खाणियउ VI, 8, 11.

§ 23. Future tense.

I Per. Sing.	एसमि	परिणेसमि.
II Per. Sing.	एसहि	णिवडेसहि, पेक्खेसहि, जाएसहि.
III Per. Sing.	एसइ	कीलेसइ, जणेसइ, णिवडेसइ, होसइ.
Plu.	इहिंति	करिहिंति, भुंजिहिंति.

§ 24. Imperative Mood.

II Per. Sing.--अ, इ, उ, ए, सु, हि.	जय, धरि, सुणि, कहि, करि, भणु, चडु, हणु, पेक्खु, करे, (IX, 17, 25), भणसु, जिणसु, कहसु, सरसु, कहहि, डहहि, पेसहि.
Plu.--हु,	णीसारहु, मारहु, कड्ढहु, परितायहु.
III Per. Sing.--उ	संभवउ, होउ, वियलउ, किज्जउ, पसियउ.
Plu.--अंतु	एंतु. मेल्लंतु.

§ 25. Potential mood.

This is expressed by passive forms.

III. Per. sing. ज्जइ--विरइज्जइ, पाविज्जइ (III, 2, 14).
णासिज्जइ, संनोसिज्जइ (III, 3, 10).

§ 26. Passive voice.

II. Per. Sing. हि--दीसहि.

III. Per. sing. ज्जइ--किज्जइ, मुणिज्जइ, दिज्जइ, लइज्जइ, णासिज्जइ, डज्झइ; other forms-दुब्भइ, दीसइ, मुच्चइ, सुम्मइ (श्रूयते).

Plu. अंति--हम्मंति (हन्यन्ते), दीसंति (दृश्यन्ते), जिप्पंति (जीयन्ते).

§ 27. Roots ending in आ change it to ए before the terminations of the present and imperative e. g. देइ (दाति), लेइ (लाति), लेंति, देहि, लेहि.

§ 28. Intensive (भृशार्थे). जजाहि (go quickly), देदेहि (give quickly).

§ 29. Denominative. रंडमि (रंडां करोमि), बहिरिउ (बधिरीकृत), वंकावइ (वक्रीकरोति), हक्कंत (हक्, चोदनार्थ शब्दं, कुर्वत).

VII Participles and Infinitives.

Terminations *Examples*

§ 30. Present Active (i) अंत--कीलंत, सुणंत, संत, सरंत, चयंत, fem. हिंदोलंती, पडंती.

(ii) माण--गच्छमाण, णच्चमाण, पइसमाण, चोयमाण (IV, 12, 11),

Present Passive थिप्पमाण, गुप्पमाण, सेविज्जमाण, संचिज्जमाण.

§ 31. Past Passive अ, ण्ण.--भूसिअ, दमिअ, हुअ, चरिअ कहिअ, आरूढ, दिण्ण, विच्छिण्ण, भिण्ण, fem. गय, णिय, पिहिय, दिट्ठा, हुई.

Causal आविय--दरिसाविअ, देवाविय, पट्ठविअ.

§ 32. Past absolute (i) इवि, एवि--भणिवि, मण्णिवि, रुंभिवि, पेक्खिवि, वंदिवि परिणिवि, लहेवि, लग्गेवि, लेवि.

(ii) इय--पेसिय (III, 11, 9).

(iii) ऊण--बुज्झिऊण, भज्जिऊण, अहऊण, चईऊण.

(iv) एविणु,--लेविणु.

एप्पिणु--लएप्पिणु, आणेप्पिणु, भमेप्पिणु, साहेप्पिणु.

(v) पि--गंपि (III,12,9).

(vi) णमुल--सव्वहं पाडमि जमदंडघाउ (IV, 9, 9).

(यमदण्डघातं, यमदण्डेन हत्वा, पातयामि).

§ 33. Potential एवअ--वंचेवअ, करेवअ, जाएवअ, जोएवअ, दारेवअ, मारेवअ, हणेव्वअ.

§ 34. Infinitive (i) इवि--कड्ढिवि (VII, 6, 2).

(ii) उं--दाउं (दातुम् V, 10, 8).

(iii) हुं--जिणहुं, जोयहुं, दिजहुं, सिक्खहुं, मेल्लवहुं.

VIII. Verbal derivatives.

The numerous nouns derived from verbs in Sanskrit occur here with the usual phonetic changes e. g. णंदण, विलासिणि, तायण (त्राण) etc. The following are, however, noteworthy—

§ 35. In the sense of habit (ताच्छील्य).

इर--उज्झिर, घोलिर, णिहालिर, पयंपिर, परताविर, पलयासंकिर, बुज्झिर, भासिर, संताविर, विलंबिर, हिंसिर.

§ 36. In the sense of agent (कर्तरि).

आर--दायार (दातृ).

एर--जणेरी (जनयित्री, जननी).

IX. Indeclinables.

§ 37. Adverbs of time--चिरु (चिरम्), झत्ति (झटिति), जाम-ताम (यावत्-तावत्), ता, तो (तावत्), लहु, लहु (लघु, शीघ्रम्), पच्छइ (पश्चात्), अज्जु (अद्य), अज्जु परए (अद्य श्वो वा), जइयहुं-तइयहुं (यदा-तदा), तओ (तदा), संपइ (सम्प्रति), णिच्च (नित्यम्), सया (सदा).

§ 38. Adverbs of place--इत्थु, एत्थु (अत्र), तित्थु, तेत्थु (तत्र), जहिं, जेत्तहे (यत्र), तहिं, तेत्तहे (तत्र), कहिं (कुत्र), पुरउ (पुरः), सवडंमुहु (सन्मुखम्).

§ 39. Adverbs of manner--एम (एवम्), केम (किम्), कह व (कथमपि), किह (कथम्), जिह–तिह (यथा–तथा).

§ 40. Interjections, conjunctions and other particles--अब्वो (अहो), हा, भो, अह (अथ), अहवा (अथवा), इव, व, व्व, वा (इव), णं (ननु), ण, णउ (न), णवर (केवलम् or अनन्तरम्), णिरुह, णिरारिउ, णिरुत्तउ (नितराम्, निश्चयम् वा), किर (किल), च्चिय (चैव), जइ–तो (यदि–तर्हि), छुडु (यदि), णाइ, णावइ, विव (इव), विणु (विना), पुणु (पुनः), मि, व, वि (अपि), मा, मं (मा prohibitive), सहुं (सह), सइं (स्वयम्), ईसीसि (ईषद् ईषद्), उवरि, उप्परि (उपरि).

X. Onomatopoeia.

§ 41. Our work is particularly rich in the use of onomatopoetic words, which mostly occur in the description of the battle scenes.

कडयडंति (cracking of bones), कणरणंति (jingling of anklets), कसमसंति (breaking of spears), किलकिलंति (bursting into laughter), खणखणंति and खुणखुणंति (clashing of swords), गुमुगुमुगुमंत (humming of bees), चलचलंति (sound of the entrails), चलवलंत (fluttering of banners), जिगिजिगिजिगंत (splashing of swords), झणझण (rumbling of paddy-ears), झलझलइ (ruffling of the sea), झंकार (humming of bees), टंकार or टणटणटणंत (sound of bell), टलटलइ (shaking of the mountain), दडयडंति (tumbling of trunks of dead soldiers), धगधगंति (sound of swords waved forcefully in the air), भुक्किउ (braying of asses), धाह (cry of lamentation), रणझणंत (sound of bell), रुणरुण (humming of bees), ललललंति (waving of chawries), सलसलंति (flowing of blood), हिलिहिलि (neighing), थरहर (trembling).

12. Metre.

The author has divided the present work into nine *sandhis* (chapters) each of which consists of a number of *kaḍavakas* (passages) the longest sandhi (IX) containing twenty-five and the shortest (V) only thirteen. A *Kaḍavaka* forms the metrical unit of Apabhramśa poetry. It is constituted by a number of lines each of which consists of two padas or feet rhyming with each other, and ending with a verse called '*ghatta*' the measure of which changes only with the chapter at the very beginning of which it is defined by means of a verse called '*dhruvaka*' so named because it remains the same throughout the chapter. This arrangement corresponds with that of some of the most important poems in Hindi such as the *Ramayaṇa* of *Tulsidasa* or the *Padmavata* of *Malika Muhammada Jayasi*, where a number of lines in '*caupai*' metre ends with a '*doha*' or '*soratha*' verse, the passage forming the unit of the whole work. The *kaḍavakas*, sometimes, have a couplet in the '*duvai*' metre at the beginning as in sandhis III and IV of our work. The usual length of a *kaḍavaka* is twelve or thriteen lines, though the longest in

our work runs to forty-six (IX, 17) and the shortest shows eight only (VII, 12). The total number of *kaḍavakas* in all the *sandhis* is 150 (one hundred and fifty) containing, in all, 2205 (two thousand two hundred and five) lines, besides the one *kaḍavaka* of sixteen lines and the following six verses at the end of the work constituting the author's *praśasti*.

Five lines, in all, are defective in our text (I, 3, 8; IV, 15, 8; V, 9, 8; IX, 25, 4, 6) as their second foot is missing It is possible that the poet himself left them incomplete by over-sight as in each case the defective line occurs in continuation of many similarly rhyming feet. Another explanation is that the missing feet may have been overlooked by the earliest scribe who copied the archetype, and so they could not find their way in to any of the later MSS. It is also not impossible that they be later interpolations meant to complete or amplify the descriptions which may have seemed insufficient to their author. As already said in the des cription of the MSS., some lines are found in one or two of them only, and our-work may not be absolutely free from interpolations (see notes on VI, 12, 4) Let us, however, hope that the missing feet may yet be recovered from MSS. that might be discovered in future.

Prakrit metre is divided into two kinds according as the measure depends upon the number of syllables (*vaṇa-vṛtta*) or on the syllabic quantity (*matra-vṛtta*) Indirectly, our poet has told us more than once that he was writing his poem in mātra metre ('*Bhoyaṇu bhuttau mattā-juttau Sarasu kaindeṃ kavvu va uttau*'. V, 2, 4 ; and *Kavvaṃ piva mattā-saṃvariyaṃ.*' VI, 9, 5). He has, however not neglected the other kind entirely. But whatever the metre used, rhyme (pād-ānta-yamaka) is the essence of all. The metre that predominates in our work consists of two feet of sixteen mātrās each, rhyming with each other and having only the last few syllabic instants well regulated. Variations in these regulations furnish varieties of metre.

The following is a brief statement of the metres and the total number of *kaḍavakas* in which they are used—

Matra vṛtta		*Varṇa-vṛtta*		
Alillaha	60	Saṃkhaṇārī	3	
Pajjhatikā	47	Pramāṇikā	1	
Pādākulaka	28	Bhujaṅgaprayāta	1	
Dīpaka	3	Samānikā	1	
Madhubhāra	2	Mottiyadāma	1	
Mañjutilakā	2	Mālatī	1	
	142		+ 8	= 150

Ghatta verses

Caupaiā	29	Duvai verses	32
Culiālā	25	Gāthā	1
Ullāla	18	Upendravajrā	1
Digapāla	17		—
Ghattā	16		34
Caubola	13		
Sampadā	15		
Unnameable	17		
Dhruvakas	9		
	159		

These are distributed in the work as follows :—

I. Body of the Kadavakas.

Sandhi	*Kad.*	*Metre*	*Nature of the metre, etc.*
I „	1-10, 12-18.	Pajjhatikā	It has 16 mātrās in each foot ending with an ambhibrachys (Ja-gana) PP. page 217. Dr. Gune feels a caesura at the 8th mātrā (Bhavis. intro.) But I can not detect it. *Exceptions*—**2**, 5; **4**, 8; **5**, 1, 4, 7; **7**, 5; **8**, 1; **10**, 8; **12**, 11; **14**, 4; **15**, 1, 11; **16**, 1; **17**, 1; **18**, 9. These 15 lines show three short mātrās at the end and hence belong to Alillaha metre for which see below.
„	11	Pādākulaka	It has all the 16 matras in each foot short (PP. page 223 and com.).
II	1, 4, 6-10, 12-14.	Pādākulaka	It has 16 mātrās in each foot ending with anapaestus (Sa-gana). There is no restriction of long or short in this metre (*'Lahu guru ekka niyama nahi jeha'* PP. page 223).
„	2	Dīpaka	It has 10 mātrās in each foot with the end short. (PP. page 291).
„	3	Saṃkhaṇārī	A syllabic metre having two Ya-gaṇa in each foot (PP. page 368). It is also called Somarājī (*'Dvi-ya somarajī.'* Apte's Dic. App.). It is half of Bhujaṅgaprayāta, for which see below.

"	5	Pramāṇikā	A syllabic metre having 8 syllables in each foot alternately short and long (PP. page 380).
"	11	Bhujañgaprayāta	A syllabic metre of 12 syllables in each foot divided into four Ya-gaṇa, (PP. page 440).
III	1-17	Alillaha	It has 16 mātrās in each foot ending with two short (PP. page 220). *Exceptions*—**3**, 6; **4**, 9; **5**, 9; **6**, 3, 11; **7**, 5, 10; **8**, 4, 14; **11**, 12; **12**, 8, 9; **13**, 4, 7, 13; **16**, 13. These 16 lines show two long mātrās at the end of each foot except line **4**, 9, which shows only one long. Their metre is pādākulaka for which see above.
VI	1-9, 11-15.	Pajjhaṭikā	(See above). *Exceptions*—**1**, 13; **3**, 4; **4**, 11; **5**, 9; **6**, 5, 11, 12, 13; **8**, 4, 9, 12; **11**, 5, 10; **12**, 3, 9; **14**, 5, 12; **15**, 11. These 18 lines show two short mātrās at the end which makes them Alillaha, for which see above.
"	10	Pādākulaka	Each foot of 16 mātrās ends with a long. (see above).
V	1-3, 6-9, 11-13.	Alillaha	(See above). *Exceptions*—**1**, 8, 10; **6**, 9; **7**, 2, 3, 6, 10; **8**, 3, 6, 10, 15; **9**, 1, 10; **11**, 4, 9, 10, 13; **12**, 1, 3; **13**, 4, 7. These 21 lines show two long mātrās at the end of each foot; hence they are Pādākulaka. (see above).
"	4	Madhubhāra (?)	It has eight mātrās in each foot ending with two short. But as defined in PP. page 284, it requires a payodhara (Ja-gaṇa) at the end.
"	5	Dīpaka	(See above).
"	10	Pādākulaka	The 16 mātrās in each foot end with two long, with the exception of four lines (10, 13, 16. 17) which end with one long (see above).
VI	1-5, 7-12, 14; 15, 17,	Pādākulaka	It has 16 mātrās in each foot ending with a long (see above).

VI	6	**Madhubhāra** (?)	It has eight mātrās in each foot ending with a long (see above).
„	13	**Saṃkhaṇārī**	(See above).
„	16	**Samānikā**	A syllabic metre of eleven syllables in each foot alternately long and short (PP. page 372).
VII	1–4, 6–12, 14, 15.	**Alillaha**	(See above) *Expections*:–**1**, 7 8, 9; **2**, 7; **3**, 1, 7; **4**,2, 4; **8**, 6; **11**, 1, 2, 3; **12**, 1, 2; **14**, 15, 8; **15**, 5, 6, 7, 9. These twenty lines end with a long mātrā and therefore, belong to Pādākulaka (see above).
„	5	**Dīpaka**	(See above).
„	13	**Mañjutilakā**	It has twenty mātrās in each foot with the scheme one short followed by a Ta-gana, at the end, except line 7 where the feet end with a Na-gana. The measure could not be traced in the Prākṛta Piṅgala, but it is illustrated in the Chandah-prabhākara. p. 55, where, however, it shows a Ja-gaṇa at the end.
VIII	1–16	**Pajjhatikā**	(See above). *Exceptions*:—**1**, 6, 7; **3**, 12; **4**, 8; **6**, 3, 12; 14; **7**, 2, 8; **9**, 8; **10**, 2; **12**, 2; **13**, 3; **15**, 2, 4, 10, 12. These 17 lines end with a Na-gaṇa and hence are Alillaha.
IX	1–15; 19, 22–25.	**Alillaha**	(See above) *Expections*:—**1**, 11; **4**, 10; **6**, 3; **7**. 7; **9**, 8; **10**, 11; **11**, 1, 2; **12**, 3, 5; **22**, 2, 5. These twelve lines end with a long mātrā and hence are Pādākulaka.
„	16	**Mottiyadāma**	A syllabic metre of twelve syllables in four Ja-ganas in each foot (PP. page 451).
„	17	**Saṃkhaṇārī**	(See above).
„	18	**Pādākulaka**	It shows Ra-gaṇa at the end of each foot of 16 mātrās (see above).
„	20	**Mañjutilakā**	It has twenty mātrās in each foot with a long and short at the end, with the exception of lines 8 and 14 where we get a Na-gaṇa. See VII, 13, above.

„ 21	Mālatī	A syllabic metre of six syllables of two Jagaṇa in each foot (PP. page 370). It is half of Mottiyadāma (see above).
Praśasti	Alillaha	(See above).

II. Ghatta verses.

Sandhi	*Metre*	*Nature of the metre, etc.*
I	Ullāla	It has twenty mātrās in either line with a caesura at the 15th. (PP. page 205).
II	Caupaiā	It has thirty mātrās in either line of which the first two parts of 10 and 8 mātrās have a caesura, and rhyme with each other. (PP. p. 167).
III	(?)	It has 23 mātrās in either line with a caesura at the 9th. It could not be traced in PP.
IV	Caupaiā	(See above).
V	Caubolā	It has thirty mātrās in either line like Caupaiā, but here the line is broken up into two feet of 15 mātrās each, rhyming with each other. It could not be traced in PP.but is found in Chandahprabhākara p.47.
VI	Digapāla	It has 24 mātrās in either line broken up into two feet of 12 mātrās each rhyming with each other. It is not found in. Prakṛta Pingala but is illustrated in Chandah prabhākara p. 62.
VII	Saṃpadā	It has 23 mātrās in either line like that in chap III,but here the caesura comes at the 11th mātrā. It could not be traced in PP. but is illustrated in the Chandahprabhākara p. 60.
VIII	Ghattā	It has 31mātrās in either line with the first two parts of 10 and 8 having a caesura and rhyming with each other. (PP. page 170).
IX	Culiālā	It has 29 mātrās in either line with a caesura at the 13th. (PP. page 274).
Praśasti	Culiālā	(See above).

III. Duvai verses.

A *Duvai* verse occurs at the beginning of each *kaḍavaka* in *Sandhis* III and IV. It has twenty-eight mātrās in either line with a caesura at the 16th. and a long mātrā at the end, (PP. page 259.)

IV. Miscellaneous.

At VI, 10, 1-2 we have a gāthā having 30 mātras in the first line and 27½ in the second with a caesura at the 12th in either. (PP.p.108).

At VI, 10, 3-4 we have a Sanskrit verse in Vanśastha metre. Its last foot is, however, 'Upendravajrā'.

At the end in the Praśasti, we have six '*Gāthā*' verses as in VI, 10, 1-2, except that the second line of verses 2 and 5 has 30 mātrās instead of 27.

13. The gloss and its authorship.

It has been mentioned in the description of the MSS. that three of them bear glosses (tippaṇa) on the margin. These are more numerous and elucidative in D specially at the beginning of the work. It may appear that these notes were made by some readers or students of the MSS. according to the explanations of their teacher. But most of the notes are identical in all the three MSS. Sometimes they even agree in making a common mistake and in a few cases the same note has been shown to refer to different adjacent words. The only conclusion that can be drawn from these facts is that the makers of the MSS. copied the notes from a common source and that they are mainly the work of a single author. Who is this author? A clue to his identification is furnished by a note in MS. D. on सरजाइभेय, III, 6, 4. There we are told–सरजाइभेय पद्मजाताया अष्टादश महापुराणटिप्पणके व्याख्याता। The gloss-maker, in my opinion, means to say here that he had already explained the eighteen jātis of music in his glosses on the Mahāpurāṇa. Now, we have a gloss on the Mahāpurāṇa of Puspadanta which is found on the margin of some MSS of the Mahāpurāna as well as on independent MSS. I have seen two MSS. containing the glosses on the Ādipurāna and the Uttarapurāṇa respectively, from which I take the following extracts :—

The Ādipurāṇa tippaṇa begins—

प्रणम्य वीरं विबुधेन्द्रसंस्तुतं निरस्तदोषं वृषभं महोदयम्।
पदार्थसंदिग्धजनप्रबोधकं महापुराणस्य करोमि टिप्पणम्॥

It ends—

समस्तसंदेहहरं मनोहरं प्रकृष्टपुण्यप्रभवं जिनेश्वरम्।
कृतं पुराणे प्रथमे सुटिप्पणं सुखावबोधं निखिलार्थदर्पणम्॥

इति श्रीप्रभाचन्द्रविरचितमादिपुराणटिप्पणकं पञ्चाशत्–श्लोकहीनसहस्रद्वयपरिमाणं परिसमाप्तम्॥

The Uttarapurāṇa ends—

तत्त्वाधारमहापुराणगमनद्योती जनानन्दनः
सर्वप्राणिमनःप्रभेदपटुताप्रस्पष्टवाक्यैः करैः।
भव्याब्जप्रतिबोधकः समुदितो भूभृत्प्रभाचन्द्रतः
जीयाट्टिप्पणकः प्रचण्डतरणिः सर्वार्थमग्नद्युतिः॥

श्रीजयसिंहदेवराज्ये श्रीमद्धारानिवासिना परापरपरमेष्ठिप्रणामोपार्जितामलपुण्यनिराकृताखिलमलकलंकेन श्रीप्रभाचन्द्रपण्डितेन महापुराणटिप्पणके शतत्रयाधिकसहस्रत्रयपरिमाणं कृतामिति ।

From these extracts we learn that the author of the Mahāpurāṇa-ṭippaṇa was Prabhācandra Pandit, a resident of Dhārā who wrote during the reign of Jayasiṃhadeva. Obviously, this king is identical with Jayasimha of the Parmāra dynasty who succeeded king Bhoja on the throne of Dhārā, and for whom we have a copperplate grant of Vikrama Saṃvat 1112 equivalent to 1055 A. D. (Ep. Ind. III p. 86). This same Prabhācandra is, no doubt, the author of a commentary on the Prameya-kamala-martaṇḍa, which he wrote under Bhoja.

Unfortunately, I had no time to examine these voluminous works so closely as to find out where the author had explained the eighteen jātis, but it appears to me that the tippaṇa on the Nāgakumāracarita was written by this same Prabhācandra about 1055 A. D. that is, less than a century later than the composition of the work itself. This gloss has been very helpful to me generally throughout the work and particularly in construing a few obscure lines and phrases. In all, it explains about two thousand words and phrases of the text mostly by giving a Sanskrit synonym or paraphrase. I have made full use of these comments in preparing the glossary and the notes.

णायकुमारचरिउ

ॐ

1

Supplication to goddess Sarasvati.

पणवेप्पिणु भावें पंचगुरु कलिमलवज्जिउ गुणभरिउ ।
आहासमि सुय[1]पंचमिहे फलु णायकुमारचारुचरिउ ॥ ध्रुवकं ॥

दुविहालंकारें विप्फुरंति   लीलाकोमलइं पयाइं दिंति ।
महकव्वणिहेलणि संचरंति   बहुहावभावविब्भम धरंति ।
सुपसत्थें अत्थें दिहि करंति   सव्वइं विण्णाणइं संभरंति ।
णीसेसदेसभासउ चवंति   लक्खणइं विसिट्ठइं दक्खवंति ।
अइरुंदछंदमग्गेण जंति   पाणेहिं मि दह पाणाइं लेंति[2] ।
णवहिं मि रसेहिं संचिज्जमाण   विग्गहतएण णिरु सोहमाण ।
चउदहपुव्विल्ल दुवालसंगि   जिणवयणविणिग्गयसत्तभंगि ।
वायरणवित्ति पायडियणाम   पसियउ महु देवि मणोहिराम ।

घत्ता—सिरिकण्हरायकरयलि[3] णिहिय असिजलवाहिणि दुग्गयरि ।
धवलहरसिहरि हयमेहउलि पविउल मण्णखेड[4] णयरि ॥ १ ॥

2

Pushpadanta is requested to compose the work.

मुद्धाई[1]केसवभट्टपुत्तु   कासवरिसिगोत्तें विसालचित्तु ।
णण्णहो मंदिरि णिवसंतु संतु   अहिमाणमेरु गुणगणमहंतु ।
पत्थिउ महिपणवियसीसएण   विणएण महोवहिसीसएण ।
दुरुज्झियदुक्कियमोहणेण   गुणधम्में अवर वि सोहणेण ।
भो पुप्फयंत पडिवण्णपणय   मुद्धाईकेसवभट्टतणय ।

1. १. CD सिय° २. CE हुंति. ३. CE °यले; D °यल°. ४. C मल्लखेडि; E मल्लखेड,
2. १. ABCD मुद्धाएवि.

तुहुं वाईसरिदेवीणिकेउ तुहुं अम्हहं पुण्णणिबंधहेउ ।
तुहुं भव्वजीवपंकरुहभाणु पइं घणु मेणि मण्णिउ तिणसमाणु ।
गुणवंतभत्तु तुहुं विणयगम्मु उज्झाय पयासहि परमधम्मु ।
घत्ता—ओलग्गिउ भावें दिणि जि दिणे णियमणपंकॆइ थिरु थविउ ।
कइ कव्वपिसल्लउ जसधवलु सिसुजुयलेण पविण्णविउ ॥ २ ॥

3

Request made by Nanna, the son of Bharata and minister of Vallabharaya.

भणु भणु सिरिपंचमिफलु गहीरु आयण्णेहिं णायकुमारवीरु ।
ता वल्लहरायमहंतएण कलिविलसियदुरियकयंतएण ।
कोंडिण्णगोत्तणहससहरेण दालिद्दकंदकंदलहरेण ।
वरकंठवरयणरयणायरेण लच्छीपोमिणिमाणससरेण ।
पसरंतकित्तिवहुकुलहरेण वितिथॆण्णसरासइबंधवेण ।
बहुदीणलोयपूरियघणेण मइपसरपरज्जियपरबलेण ।
णियवइॆविदिण्णचिंतियफलेण छणइंदबिंबसण्णिहमुहेण ।
कुंदव्वभरहदियतणुरुहेण
णण्णेण पवुत्तु महाणुभाव भो कुसुमदसण हयवसणताव ।
करि कव्वु मणोहरु मुयहि तंदु जिणधम्मकज्जि मा होहि मंदु ।
आयण्णमि भॆणु हउं णिम्मलाइं सियपंचमिउववासहो फलाइं ।
णण्णेण पवोल्लिउ एम जाम णाइल्लॆइं सीलइएण ताम ।
घत्ता—कइ भणिउ समंजसु जसविमलु णण्णु जि अण्णु ण घरसिरिहे ।
तहो केरउ णाउ महग्घयरु देविहिं गायउ सुरगिरिहे ॥ ३ ॥

4

Nanna eulogised.

तं॰ तुहुं मि चडावहि णिययकव्वि दिहि होउ णण्णि आसण्णभव्वि ।
वुद्धीए णण्णु सुरगुरु ण भंति पर णण्णहो णउ वइरिय जिणंति ।

२ C मण्णेणिउ in place of माणि मण्णिउ ३ E °मयपंकय.
3. १. C °मि; E °वि. २ CE कुंडिल्ल; D कोंडिल्ल. ३ CE °सच्च°. ४ May also be read विच्छिण्ण. ५ E °पइ. ६ CE हउं भणु. ७ CE णायल्लइं.
4. १. C तें.

पडुभत्तिए हणुवेंसमाणु दिट्ठु पर णण्णु ण वाणरु णरु विसिट्ठु।
गंगेउ सउच्चें जणियतुट्ठि पर णण्णु ण वइरिहुं[4] देइ पुट्ठि।
धम्मेण जुहिट्ठिलु धम्मरत्तु पर णण्णु पवासदुहेण चत्तु।
चाएण कण्णु जणदिण्णचाउ पर णण्णु ण बंधुहुं देइ घाउ।
कंतीए मणोहरु छणससंकु पर णण्णहो णउ दीसइ कलंकु।
गरुयत्तें माहिसुविसुद्धचरिउ पर णण्णु ण किडिदाढाइ धरिउ।
सुथिरत्तें मेरु भणंति जोइ पर णण्णु पुरिसु पत्थरु ण होइ।
सायरु व गहीरु कयायरेहिं पर णण्णु ण मंथिउ सुरवरेहिं।

घत्ता--जो एहउ वण्णिउ वरकइहिं भावें णियमणि भावहि।
तहो णण्णहो केरउ णाउ तुहुं सुललियकव्वि चडावहि॥ ४॥

5

The poet accedes to the request and begins the work.

णाइल्लसीलभट्टाइवयणु तं आयण्णिवि णवकमलवयणु।
पडिजंपइ वियसिवि पुप्फयंतु पडिवज्जमि णण्णु जि गुणमहंतु।
धणु पुणु तेहो तणुवत णाउ कट्ठु धम्मेण णिबद्धु मुएवि सट्ठु।
हउं कहउं कव्वु णिंदंतु पिसुण वण्णंतु सुयण विप्फुरियवयण।
दुज्जणसज्जणहु सहाउ एहु सिहि उण्हउ सीयलु होइ मेहु।
भो णिसुणि णण्ण कुलकमलसूर सुरसिहरिधीर पडिवण्णसूर।
जिणभणिउ अणंताणंत गयणु तहो मज्झि परिट्ठिउ तिविहु भुअणु।
पहिलउ मल्लयसंकासु दिट्ठु बीयउ कुलिसोवमु रिसिहिं सिट्ठु।
तइयउ मुइंगसण्णिहु कहंति। अरहंत अरुह भणु किं रहंति।

घत्ता—तइलोक्कु कमलरुहहरिहरहिं ण धरिउ ण किउ ण णिट्ठियउ।
तहिं बहुदीवोवहिमंडियउ मज्झिमु भुअणु परिट्ठियउ॥ ३॥

२ C य; E अ. ३ CE वसिट्ठु. ४ CE °हिं. ५. A ण भंति.

5. १. E विह°. २ BD महु. ३ E कहमि. ४ E भुवणु. ५ E मुयंग.

6

Description of the Magadha country.

तहिं संठिउ ससहररविपईउ पहिलारउ पविउलु जंबुदीउ ।
वियरंतकोलखंडियकसेरु तहो मज्झि सुदंसणु णाम मेरु ।
खेडामंगामपुरवरविचित्तु तहो दाहिणदिसि थिउ भरहखेत्तु ।
तहिं मगहदेसु सुपसिद्धु अत्थि जहिं कमलरेणुपिंजरिय हत्थि ।
जहिं सुरवरतरुणंदणवणाइं जहिं पिक्क सालि धण्णइं तणाइं ।
चयसयहंसावलिमाणियाइं जहिं खीरसमाणइं पाणियाइं ।
जहिं कामधेणुसम गोहणाइं घडदुद्धइं णेहारोहणाइं ।
जहिं सयलजीवकयपोसणाइं घणकणकणिसालइं करिसणाइं ।
जहिं दक्खामंडवि दुद्दु मुयंति थलपोमोवरि पंथिय सुयंति ।
जहिं हालिणिकलरवमोहियाइं पहि पहियइं हरिणा इव थियाइं ।
पुंडुच्छुवणइं चउदिसु चलंति जहिं महिससिंगहय रसु गलंति ।
जहिं मणहरमरगयहरियपिंछ मायंदगोंछि गोंदलिय रिंछ ।
घत्ता--तहिं पुरवरु णामें रायगिहु कणयरयणकोडिहिं घडिउ ।
बलिवंड धरंतहो सुरवइहिं णं सुरणयरु गयणपडिउ ॥ ६ ॥

7

Description of the city of Rajgriha.

जोयइ व कमलसरलोयणेहिं णच्चइ व पवणहल्लियवणेहिं ।
लिहक्कइ व ललियवल्लीहरेहिं उल्लसइ व बहुजिणवरहरेहिं ।
वणियउ व विसमवम्महसरेहिं कणइ व पारावयसुरहरेहिं ।
परिहेइ व सपरिहाधरियणीरु पंगुरइ व सियपायारचीरु ।
णं धरसिहरग्गहिं सग्गु छिवइ णं चंदेअमियधाराउ पियइ ।
कुंकुमछडए णं रइहि रंगु णावइ दक्खालिय सुहपसंगु ।
विरइयमोत्तियरंगावलीहिं जं भूसिउ णं हारावलीहिं ।
चिंधेहिं धरिय णं पंचवण्णु चउवण्णजणेण वि अइरवण्णु ।

6. १. B उद्यामगाम इति वा पाठः । २ CE मुअंति. ३ E °य°. ४ E.°सि. ५ E गोंदि; B लुंबि गोंदि इति वा पाठः । ६ D °इ°. ७ E °हं. ८ D णं सुरपुरु गयणहो पाडिउं.
7. १. D रयपारावयसरेहिं. २ CD °य. ३ ABDE °उ. ४ BD चंदामय. ५. B सह°

घत्ता—तहिं सेणिउ णाम णराहिवइ चिल्लणदेविहि परियरिउ।
णिवसइ णं सग्गि सुराहिवइ पउलोमीइ अलंकरिउ ॥ ७ ॥

8

King Srenika. The arrival of Tirthankara Mahavira is reported to the king by the forest guard.

असिवरजलेण पसरंतु दमिउ | णियरिउपयावसिहि जेण समिउ।
तिण्णि वि बुद्धिउ सुणिहालियाउ | तिण्णि वि सत्तिउ परिपालियाउ।
चत्तारि वण्ण सण्णिहिय धम्मि | चउरासम गुरुणा णियय कम्मि।
आरंभपमुहबहुबलमहंतु | अवलोयउ मणि पंचंगु मंतु।
पंचिंदियाइं णियमंतु संतु | अरिछव्वग्गहु जो हुउ कयंतु।
विच्छिण्णउ जेणण्णायणाउ | दरिसाविउ दुट्ठहं दंडधाउ।
सत्त वि वसणइं आउंचियाइं | सत्त वि रज्जंगइं संचियाइं।
सो एक्कहिं दिणि सिंहासणत्थु | उययगिरिहि छणइंदु व पसत्थु।
मउडोलंबियणवकुसुममालु | अत्थाणि परिट्ठिउ धरणिपालु।
खलबलहरु सुयणुद्धरणसीलु | जामच्छइ माणियलच्छिलीलु।
तामायउ तहिं उज्जाणपालु | भालयलि णिहियणियबाहुडालु।

घत्ता—सो णाविवि णारिंदहो विण्णवइ ओसारियजणदुरियरिणु।
विउलइरिणियंबहो सुरणमिउ आयउ सम्मइ परमजिणु ॥ ८ ॥

9

The king starts to pay a visit to the Jina.

णिवसासणु सीहासणु मुयंतु | तं णिसुणेवि जय जय जिण भणंतु।
धम्माणुरायकंटइयकाउ | उट्ठिउ सेणिउ रायाहिराउ।
जाएप्पिणु सत्तपयाइं देउ | पणविउ सिरेण णियणाणतेउ।
जय वीर भणेप्पिणु जित्तवेरि | देवाविय लहु आणंदभेरि।
खणि मिलियइं णाणापरियणाइं | लइयइं दिव्वच्चणभायणाइं।

६ E चेलण°. C चेल्लणदेविए.

8. १. C °यउ. २ CE फल. ३ C °इउ. ४ A जोहु व. ५ E महंतु. ६ DE जेण अणाय°; B 'वित्थारिउ जणवइ जेण णाउ' इति वा पाठः। ७ E आवं°. ८ ABD उवययरिहिं; E उवयगिरि. ९ E माणिय°.

9. १. E मुयंतु. २ E जय. ३ E जइ. ४ C ता in place of खणि.

आरूढउ महिवइ वारणिंदि केसरिकिसोरु णं महिहरिंदि।
णग्गोग्गखग्गवाउडकरेहिं सेविज्जमाणु णियकिंकरेहिं।
णं सुरवरिंदु बहुसुरवरेहिं धवलायवत्तचलचामरेहिं।
चल्लिउ जयलच्छीदिण्णसोहु पेक्खेपिणु मणि अच्छरहु खोहु।
घत्ता—केण वि चंदणु केण वि घुसिणु केण वि कुसुमदामु धरिउ।
णायरणरणियरें अंतएण जिणपयजुयलउ संभरिउ॥ ८ ॥ ९

10

Women of the city also start to worship the Jina.

लेविणु अहिमुह वियसंति जाइ बहु का वि हंसलीलाइ जाइ।
बहु का वि लेइ णिवचंपयाइं णियगुरुहु सरइ णिच्चं पयाइं।
बहु का वि देइ करि कंकणाइं मणिभायणि पूयाकंकणाइं।
बहु का वि सचंदणकेलिवत्तु वणलच्छि व दावइ केलिवत्तु।
बहु का वि विरेहइ कुंभएण णं णहसिरि उग्गयकुंभएण।
बहु का वि चिणइं मंदारयाइं सिक्खावइ णियमं दारयाइं।
बहु का वि लहइ करकुवलएण पत्थिवावित्ति व जिह कुवलएण.
क वि भोयराउ वड्ढंतु महइ ढोयउ आहरणु ण किं पि महइ।
अप्पाणु ण लिप्पइ कुंकुमेहिं क वि वच्चइ गयणेउरकमेहिं।
काइ वि झाइउँ भवविब्भमंतु अवयंण्णिउ पिउ पासहिं भमंतु।
क वि ण वि दावइ उज्जल वि दंत सुमरइ मणि मुणिवर संत दंत।
घत्ता--इय पुरणारीयणु णीसरिउ पयमंजीररायमुहलु।
परिभमइ रमइ पहि चिक्कमइ मुहणीसासभमियभसलु॥ १० ॥

11

Hymn to the Jina by the king.

सुरणरविसहरखयरसरणु कुसुमसरपहरहरसमवसरणु।
पइसरइ णिवइ पेहु सरइ थुणइ बहुभवभवंकयरयपडलु धुणइ।

५ CE णग्गुग्ग. ६ AB वाहुड°. C वावड°. ७ AB omit this foot. ८ C वोहु.
९ D पेच्छेपिणु; CE पेक्खेविणु. १० E णियणयर.
10. १. C लेप्पिणु. २ D °णह. ३ E णव°. ४ DE °णु. ५ AC विणइ; E विरइ. ६ C गहइ;
७ ACE लइयउ. ८ DE °वंतु. ९ CE °ग°. १० CE राव. ११ E च°.
11. १. D पइ. २ AC भय.

जय थियपरिमियणहकुडिलचिहुर   जय पयणयजणवयणिहयविहुर।
जय समयसमयमयतिमिरमिहिर   जय सुरगिरिथिर मयरहरगहिर।
जय तियसमउडमणिलिहियचलणँ   जय बिसमविसयविसविडविजलण।
जय णरयविवरगुरुबडणधरण   जय समियकलुस जरमरणहरण।
जय दसदिसिगयजसपसँरधवल   णिँयणयबलविणिहयकुणयपबल।
जय समदमसमजमणिवहणिलय   गयणयलगरुय भुअणयलतिलय।
जय गुणमणिणिहि परियलियहरिस   जय जय जिणवर जय परमपुरिस।
घत्ता--जहिं णिद्द ण भुक्ख ण भोयरइ देहु ण पंचिंदियहं सुहु।
जहिं कहिं मि ण दीसइ णारिमुहु तहो देसहो लहु लेहि महु ॥ ११ ॥

12

The king listens to a religious discourse and then inquires about the fruit of the fast of Sri Panchami.

जिणदंसणेण णरणाहु तुट्ठु   मुणि वंदिवि णरकोट्ठइं बइट्ठु।
परमेट्ठिहे णिग्गय दिव्व वाय   तहिं णिसुँय तेण पंचत्थिकाय।
इसिवयइं पंच घरवयइं पंच   पंच वि गईउ समिदीउ पंच।
गुँत्तीउ तिण्णि रयणाइं तिण्णि   सल्लाइं तिण्णि गारवइं तिण्णि।
दहभेयधम्मु छज्जीवकाय   चउविहकसाय नव नोकसाय।
अणवरउ धरियदूसहवयाहं   एयारह पडिँमउ सावयाहं।
अंगइं बारह आयण्णियाइं   चउदह पुव्वइं मणि मण्णियाइं।
णाणापुग्गलसंजोयभाव   पयईँसँ दरिसिय दुक्खताव।
आसवसंवररयणिज्जराइं   घोराइं कँम्मबंधंतराइं।
उप्पत्ति सरीरहं जं पमाणु   सुरणरणारयमयउलहं णाणु।
आउसु परिँमाणविहँत्तिकरणु   गुणठाणारोहणु देहभरणु।
घत्ता—इय णिसुणिवि पुच्छिउ सेणिएण भणु परमेसर महु विमलु।
थिणिवारियदुक्कियदुहपसरु सिरिपंचमिउववासफलु ॥ १२ ॥

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३ ABD चरण. ४ E धवल in place of पसर. ५ C जय in place of णिय.
12. १. D सुणिय. २ E omits the following three feet. ३ D°माउ. ४ AB एयारह; C एयारस. ५ D कम्मइं विनिवाइयाइं. ६ E परिणाम. ७ E विहिसि°; E कदासि°.

13

Gotama replies. Description of the Magadha country and the town of Kanakapura.

तं वयणु सुणेप्पिणु णिरुमेण   वीराणए बोल्लिउ गोत्तमेण ।
जिणवरगुणगहणसुरसियजीह   सुणि सेणियराय णरिंदसीह ।
लवणण्णवहिमगिरिमेरमोत्ति   एत्थु जि विक्खायइ भरहखेत्ति ।
मगहा णामें जणवउ वरिट्ठु   मणहरु कइकव्वसएहिं दिट्ठु[1] ।
पक्केहिं कलमे[2]कणिसहिं घणेहिं   सुयमुहहयझण[3]झणरवकणेहिं ।
जहिं खेत्तहं पयसंचारु णत्थि   उववणहिं णिरुज्झइ रविगभत्थि ।
णग्गोहरोहपारोहएहिं   हिंदोलंती[4] कयसोहएहिं ।
जहिं सुंदररूवावेक्खिणीए   हालिणि व णिहालिय जक्खिणीए ।
घत्ता—तहिं पुरवरु णामें कणयउरु भूरिकणयकोडिहिं घडिउ ।
अलिकसणहिं पीये[5]हिं पंडुरहिं उप्परि माणिक्कहिं जडिउ ॥ १३ ॥

14

King Jayandhara, his wife Visalanetra and son Sridhara. A merchant comes with the portrait of a young woman,

तप्पइ दिणयरकंताणलेहिं   णीवइ[1] ससहरमणिचुयजलेहिं ।
हरियउ दीसइ मरगयरु[2]इए   सुक्किलउ फलिहमयवसुमईए ।
णिब्बिंदणीलकंतीए णीलु   सयमहपुरसोहाहरणसीलु ।
तहिं णिवइ जयंधरु धरियधरणि   तेएण विणिज्जिं[3]यतरुणतरणि ।
रूवेण कामु कंतीए चंदु   धणवइ धणेण विहवें सुरिंदु ।
दंडेण वि वइवसु दंडपाणि   जो खत्तधम्मे[4]गुणरयणखाणि ।
णियणेत्तसोहामियहरिणणेत्त   तहो पणइणि पवर विसालणेत्त ।
उप्पण्णु ताह णं कुसुमबाणु   सुउ सिरिहरु अरितरुवरकिसाणु ।
सुहुं ताइं तित्थु णिवसंति जाम   एक्कहिं दिणि थीरूवंकु ताम ।
णियरिद्धिपरज्जियवासवेण   पडु आणिउ वणिणा वासवेण ।
घत्ता—णाणामाणिक्कइं ढोइयइं ताइं णिवेण ण जोइयइं ।
पडि लिहियइं अंगइं सुललियइं परसुंदरिहे पलोइयइं ॥ १४ ॥

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13. १. AB हिट्ठु. २ CE कलवि. ३ BD रुणरुण. ४ CE °लंतय. ५ CE पीयल.
14. १. B णीमइ. २ C कुईए; E चुईए. ३ MSS. जिणिज्जिउ. ४ C °धम्मु.

15

The king on inquiry is told that she was Prithvidevi, the princess of Girinagara.

महिवइ मणि मयणसरेण वणिउ सम्माणिवि पुच्छिउ तेण वणिउ ।
णं कामभल्लि णं कामवेल्लि णं कामहो केरी रइसुहेल्लि ।
णं कामजुत्ति णं कामवित्ति णं कामथत्ति णं कामसत्ति ।
दीसइ कुंडलपरिफुरियकण्ण भणु पही का कहि कासु कण्ण ।
ता कहइ सेट्ठि सिरिसुहरसाल हउं वाणिज्जहिं गउ सामिसाल ।
सायरि तरंतु णं सुरविमाणु गिरिणयरि विलग्गउ सलिलजाणु ।
सोरट्ठमेइणीमंडलीसु असिधाराखंडियवइरिसीसु ।
खरकिरणणियरखलहयपयाउ महं दिट्ठउ तहिं सिरिवम्मराउ ।
सिरिमइदेवीआलिंगियंगु णं रइए पसाहिउ सइं अणंगु ।
तहे तेण णरिंदें जणिय धूय पुहवीमहएवि अउव्वरूय ।
जोइवि महं जंपिउ महुरवयणु चंगउ णिरु णिरुवमु णारिरयणु ।
जोग्गउ महु पहुहे जयंधरासु ता भणइ जणणु महं दिण्ण तासु ।
तुहुं जाहि लएप्पिणु किं परेण अलिएण पउत्ते उत्तरेण ।
घत्ता--तं णिसुणिवि महं तहे सुंदरिहे पडि पडिबिंबु लिहावियउं ।
आणेप्पिणु पहउ पउं तुहुं अज्जु णरेसर दावियउं ॥ १५ ॥

16

The king sends his minister and the merchant to Girinagara and Prithvidevi is brought to Kanakapura.

ता भणइ राउ तुहुं परमसुयणु जें दाविउ पहउ णारिरयणु ।
पुणु चवइ णिवइ दक्खवहि झत्ति पइं पारंभिउ तुहुं करि समत्ति ।
घरि उवरि पडंती विरहमारि आणहि जाएप्पिणु लहु कुमारि ।
पाहुडइं णिवद्धइं भूसणाइं विमलइं देवंगइं णिवसणाइं ।
चंदकसुकभाहरणएहिं पहुणा पुज्जिउ आहारणएहिं ।

15. १. E णं सुहिल्लि; C सहिल्लि. २ E °कित्ति. ३ AE सर; B सूर. ४ DE °म्मु°. ५ BDE °व. ६ C चंगउ णिरुवमु वरणारिरयणु. ७ C लहे°. ८ DE तहिं. ९ E °विउ. १० E एहु.

16. १. ABE omit this line and open the कडवक with the next line reading ता in place of पुणु.

पट्ठविउ महंतउ बुद्धिवंतु गिरिणयरु पत्तु वणिवरु तुरंतु ।
दिट्ठउ सिरिवम्मु सिरीणिकेउ विण्णविउ णविउ रिउजायवेउ ।
पेसहि सुय किं बहुवित्थरेण परिणिज्जउ णववहु णरवरेण ।
घत्ता--ता हयगयरहजंपाणधय छत्तइं भिच्चविलासिणिउ ।
णीहारगउरहारावलिउ कंचीदामइं किंकिणिउ ॥ १६ ॥

17

Description of the bride.

ढोयप्पिणु पहुणा पिहियं तणय गय सा वरइत्तणिबद्धपणय ।
णिय वणिणा कणयउरहो मयच्छि दिट्ठा वरेण णं मयणलच्छि ।
जो कवइ णहयलि दिट्ठु राउ महु भावइ सो णहयरणिहाउ ।
चारत्तु णहहं एउ कहंति अंगुट्ठयं परमुण्णय वहंति ।
गुप्फइं गूढत्तणु जं धरंति णं भुअणु जिणहु मंतु व करंति ।
जंघाजुयलउ णेउरजुएण वण्णिज्जइ णं घोसें हुएण ।
वग्गइ वम्महु बहुविग्गहेण जण्हुयसंधाए परिग्गहेण ।
ऊरुथंभहिं रइघरु अणेण रेहइ मणिरसणातोरणेण ।
कडियलगरुयत्तणु तं पहाणु जं धरियउ मयणणिहाणठाणु ।
मणि चिंतवंतु सयखंडु जाहि तुच्छोयरि किह गंभीरणाहि ।
सोहिय ससिवयणहे तिवलिभंग लायण्णजलहो णावइ तरंग ।
थणथड्ढत्तणु परमाणणासु भुयजुयलउ कामुयकंठपासु ।
गीवहे गइवेयउ हिययहारि बद्धउ चोरु व रूवावहारि ।
अहरुल्लउ वम्महरसणिवासु दंतहिं णिज्जिउ मोत्तियविलासु ।
घत्ता—जइ भउहांकुडिलत्तणेण णर सरधणुरुहेण पहय मय ।
तो पुणु वि काइं कुडिलत्तणहो सुंदरिसिरि धम्मिल्लगय ॥ १७ ॥

२ E णयरि. ३ ABCD °वइ. ४ ABCD दिट्ठिउ. ५ C विण्णवियउ रिउवणजायवेउ. ६ E वलिहिं.

17. १. CDE पहिय. २ CDE कमयलि. ३ C णं. ४ AB चारत्त; D चारुत्त; E चारित्तु. ५ CE °इ. ६ C °हं. ७ CE जुएण. ८ C जण्हव; E जण्हयसंधाणु. ९ CE खंभ°. १० D कडिलय. ११ E णिहाणु. १२ C परमणु ण तासु. १३ C सरणिवासु. १४ E °त्तणेण.

18

The marriage.

बहु पिच्छिवि हरिसिउ धरणिणाहु सुहिं किंकरेहिं कउ लहु विवाहु ।
ठवियइं कुलदेवइं मंडवाइं विरइयइं पुरंधिहिं तंडवाइं ।
लोणइं चडंति चमरइं पडंति तालइं चलाइं विहडिवि घडंति ।
पिसुणइं झुसंति सुयणइं[2] हसंति हम्मंति पडह तेण जि रसंति[3] ।
भोयणसंगें विसहइ[4] तलप्प महल्लु वि काइं णरु करइ बप्प ।
करि कंकणाइं घरि तोरणाइं [5]सुणिबद्धइं णिद्धइं तिलरिणाइं ।
मंगलकलसहिं पेम्माइरुक्खु जलसिंचिउ वहुवर दिंति सुक्खु ।
मुहवडु फेडिउ भोयंतराउ जोयउ[6] वहुमुहुं पसरंतराउ ।
मणु मणहो मिलिउ कर करहो मिलिउ णयणहं वि णयसंचारु घुलिउ ।

घत्ता—सा पणइणि हुई पाणपिय तहो रायहो सुहभायणहो ।
णवकुंदपुप्फदंताणणहो सिरिवहू व णारायणहो ॥ १८ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकव्वे जयंधरविवाहकल्लाणवण्णणो णाम पढमो परिच्छेउ समत्तो ॥

संधि ॥ १ ॥

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18. १. D °डवि. २ E सुवणइ. ३ E सरंति. ४ E विडहइ. ५ E सुवि°. ६ C जोइउ.

II

1

The King goes to the pleasure garden with the inmates of his harem.

परिणेवि सुद्धसई कलहंसगई वियसियविडविणिहाणहो।
गयउ सणेउरेण अंतेउरेण सहुं णरवइ उज्जाणहो ॥ ध्रुवकं ॥

लीलालसमयगलगामिणिहिं आहारणइं लइयइं कामिणिहिं।
कुसुमावलिपरिमलपरिमलिया सेल्लिहिं कयकडियलमेहलिया।
एकइं अलिकेसहिं ल्हिक्कविउ अण्णइं कमलोवरि दक्खविउ।
जलविब्भमु इक्क णिएइ पिय अण्णेक्क सणाहि णियंति थिय।
अवरइं गच्छंतु हंसु भणिउ मह्यु गइविलासु पइं कहिं गुणिउ।
अण्णेक्कए मोरपिच्छु धरिउ णं मयणबाणपत्तणुं फुरिउ।
अण्णेक्क चवइ लग्गेवि ण मुउं मायंदकुसुममंजरिहे[६] सुउ।
अण्णेक्कएँ णियसहें ताविया कलयंठि लवंती वेहाविया।
अण्णेक्कहिं पक्खपसरु करइ थंलमाणु य पक्खिणि वज्जरइ।

घत्ता--अरिवरसिरिहरहो पालियधरहो सरि जलकील करंतहो।
बालमुणालभुया सिरिवम्मसुया चलिय पासि जा कंतहो ॥ १ ॥

2

Prithvidevi dazzled by the splendour of her rival's entourage.

पंथे पयट्टाइं ता तीए दिट्ठाइं।
जयसिरिणिवासाइं किंकरसहासाइं।
जिगिजिगिजिगंताइं खग्गाइं कुंताइं।
पहरणइं फुरियाइं हयउलइं तुरियाइं।
गयउलइं मंथरइं दाणंबुणिज्झरइं।

1. १ A also reads कामिणिहिं. २ CD वेल्लिहिं. ३ E ल्ह°. ४ E पुत्तेण. ५ E लग्गे ण मुउ. ६ E °हि. ७ E °क्कहि. ८ E घणमाणु. ९ ABE °म्मु.
2. १ AE णिब्भरइं.

धवलाइं हरियाइं   छत्ताइं धरियाइं ।
चिंधाइं चलियाइं   चमराइं घुलियाइं ।
भुवणयलपूराइं   वज्जंति तूराइं ।
कयमयणपक्खाइं   विलयाण लक्खाइं ।
सिंगारवंताइं   दट्ठूण जंताइं ।
चोज्जं गया सा वि   भणिया सही का वि ।
एसा सिरी कस्स   दणुयस्स मणुयस्स ।
लच्छीसहायस्स   रायस्स णायस्स ।
कहियं वयंसीए   रिद्धी स[2]वत्तीए ।
उज्जाणजत्ताए[3]   सुवि[4]सालणेत्ताए ।
ता रायउत्तीए   खर णीससंतीए ।
ससिबिंबधवलम्मि   णियवयणकमलम्मि ।
करयलइं णिहियाइं   लोयणइं पिहियाइं ।

घत्ता—[5]सुक्खइं दुज्जणहं णिय सज्जणहं दुक्खइं उवरि पलोट्टइं[6] ।
जेहिं णिहालियइं णयणइं पियइं ताइं किं ण हलि फुट्टइं ॥ २ ॥

3

Feeling jealous she goes to the temple instead of the pleasure-garden.

इणं सा भणंती   खरं णीससंती ।
कसायं सहंती   विसायं वहंती ।
णहालग्गकूडं   हयाणंगपीडं ।
जिणाणं पसत्थं   घरं धत्थदुत्थं ।
गया पीलुलीला   [1]सुधम्मा सुसीला ।
रिसीणं वरिट्ठो   तहिं तीए दिट्ठो ।
कयाहिंदसेवो   जिणो देवदेवो ।
असंगो अभंगो   अहाजायलिंगो ।

2. २ DE सवित्तीए. ३ E उज्जाइं जत्ताइं. ४ E सुविलास°. ५ CE सोक्ख°. ६ AB पलोटइं; C पलट्टइं.
3. १ E स°.

तुहाणं विणासो सुहाणं णिवासो।
गुणाणं णिसेणी णयारूढवाणी।
तमाणं पईवो[2] तवाणं पहावो[2]।
अगाओ अपाओ[3] सयासुद्धभावो।
सयाणंतणाणी[4] असुप्पासिखोणी।
जलुल्लोलभंगो[5] सिरे णत्थि गंगा।
गले णत्थि सप्पो मणे णत्थि दप्पो।
करे णत्थि सूलं विसालं कवालं।
उरे मुंडमाला[6] ण सेलिंदबाला।
अहाणं रउद्दो तुमं देव रुद्दो।
ईसी[7] मोक्खगामी तुमं मज्झ सामी।
फुडं[8] देहि बोही विसुद्धा समाही।
घत्ता—वंदिवि परमजिणु कुडिलेण विणु मुद्धए[9] तवसिरिकंतहो[10]।
पयणयवासवहो[11] पिहियासवहो कय पणामु[12] भयवंतहो ॥ ३ ॥

4

Sage Pihitasrava foretells her the birth of a son, and delivers a religious discourse.

इसिणा[1] बोल्लिउ वेल्लहलभुए[2] तुह धम्मबुद्धि संभवउ सुए।
ता देविए णिंदिउ अप्पणउ डज्झउ खलरिद्धिपलोयणउ।
अम्हारिसु मुणिवर मलहरणु भणु अत्थि णत्थि महु तवयरणु[3]।
गुरु पभणइ म करि विसाउ तुहुं पेक्खेसहि[4] अग्गइ पुत्तमुहुं।
णियसिरि किं किर मण्णंति णरा णवजोव्वणु णासइ एइ जरा।
उप्पण्णहो दीसइ पुणु मरणु भीसावणु ढुक्कइ जमकरणु।
सिरिमंतहो[5] घरि दालिद्दडउ पइसरइ दुक्खभारुब्भडउ[6]।
अइसुंदररूवें[7] रूउ ल्हसइ वीरु वि संगामरंगि तसइ।

२ E °ओ. ३ E °वो. ४ E °जसुणक्खणाणी. ५ CE °तुंगा ६ AB ण कंठेण माला; D रुंड for मुंड. ७ AB इमी. ८ ABD वरं. ९ C मुद्धिए; E वुद्धिए. १० AB सचारित्तहो. ११ E पणयणयवासहो. १२ E °म.

4. १ AB इसि जं. २ C °ल्लि°; B also has हेल°. ३ E °च°. ४ E °सइ. ५ ABD °वंत°. ६ ABD °क्खु. ७ ABCD अयि; E अइ सुंदरि.

पियमाणुसु मण्णु जि लोउ जिह   णिण्णेहें दीसइ पुणु वि तिह।
णियकंतिहे ससिबिंबु वि ढलइ   लायण्णु ण मणुयहं किं गलइ।
इह को सुत्थिउ को दुत्थियउ   सयलु वि कम्मेण गलत्थियउ।
घत्ता—लच्छि सयज्झयर सेवंति णर एत्थु को वि णउ राणउ।
भयभीसिउ रुयइ जीविउ मुयइ पहु दीणेण समाणउ ॥ ४ ॥

5

She then returns to the palace. The King, during his sports, is reminded of her

तओ मुणिंदजंपियं   मणे वरं थिरं थियं।
सुतारहारपंडुरं   गया सई समंदिरं।
णिबद्धणीलतोरणं   विचित्तमत्तवारणं।
रसंतमत्तवारणं   दिवायरंसुवारणं।
सुहेम्मभित्तिपिंगलं   अणेयगेयमंगलं।
तहिं सिणिद्धवण्णिया   णरिंदविंदवण्णिया।
कइंदविंदवण्णिया   सुहासणे णिसण्णिया।
वणे पहू पइट्ठओ   सरोवरं पइट्ठओ।
पलोइयं सरोरुहं   वियंभियं पियामुहं।
पहंतरं णिहालिरो   ण जंपए णरेसरो।
विलासिणीहिं सित्तओ   णिमीलियच्छिवत्तओ।
थिओ वियारवज्जिओ   ण णीससंतु लज्जिओ।
घत्ता—णीलुप्पलपहओ हरिसहो ण गओ णरवइ णियमणि भावइ।
जियकलहंसिणिय दियभासिणिय पुहविदेवि किं णावइ ॥ ५ ॥

6

Being informed of the incidents by a servant, he goes to the temple and thence to the palace, and learns from her about her temple-visit.

इय जा णिवहियवउ जाणियउ   ता केण वि भिच्चें भाणियउ।
जोएवि सवत्तिहे हत्थिहड   चंचलहयवरसंदणसुहड।

८ C पियमाणु सुण्णु अ जे; ९ E रोवइ; C कयइ. १० E मुवइ.

5. १ E °हेम. २ E णरिंदवण्णिवण्णिया; D °मण्णिया; B णरिंदवंद°. ३ C वंदिया. ४ E omits this foot. ५ E जंपिए. ६ E °अच्छिपत्तओ.

परसिरि ण सहंति[1] दुरियहरहो पलट्टिवि गय जिणवरघरहो[2] ।
ता महिवइ चित्ति चमक्कियउ होसइ पियमहिलए तउ कियउ ।
इय चिंतिवि णिग्गउ सरवरहो गउ भवणु परायउ जिणवरहो ।
जिणु हियवइ किं तहो पइसरइ जो पिय पिय पिय भणंतु मरइ ।
देउं[3] वि णउ वंदइ मूढमइ गउ सणिहेलणु मणपवणगइ ।
तहिं दिट्ठउ कंतहो मुहकमलु किं छणससि णं णं सो समलु ।
किं सररुहु णं णं खणविलइ पियवयणहो का वि अउव्वगइ ।
बुज्झिउ सपसाउ मणिगियउ[4] चित्तेण चित्तु आलिंगियउ ।
पहु पभणइ रमियसउणिगणहो किं णायइं तुम्हइं उववणहो ।
ता बालए उत्तरु भासियउ मइं दुक्किउ देव पणासियउ ।
वंदिउ जिणमंदिरे जिणधवलु कंदप्पदप्पदलणुग्गबलु ।
लब्भंति गामपुरपट्टणइं कीलाजोग्गइं णंदणवणइं ।
लब्भइ पियमाणुसु भवि जि भवे संसारसमुद्दि रउद्दरवे ।
पर इक्कु ण लब्भइ जिणवयणु अण्णु[5] वि दुल्लहु दंसणरयणु ।
जह पावपसत्तहो सुहसयणु दालिद्दिएण णावइ रयणु ।
चउगइगयदुक्खलक्ख सहिवि अइदुलहु मणुयजम्मु लहिवि ।

घत्ता—जेण ण तवचरणु[6] किउ दुहहरणु विसए ण मणु आउंचियउ[7] ।
अरुहु ण पुज्जियउ मलवज्जियउ तें अप्पाणउ वंचियउ ॥ ६ ॥

7

They both visit the sage again to reassure themselves about his prophesy regarding the birth of a son.

अण्णु वि पिहियासउ परममुणि तहो वयणविणिग्गय दिव्वझुणि ।
तहिं णिसुणिउ होसइ मज्झु सुओ परबलदलवट्टणु पीणभुओ ।
तं[1] णिसुणिवि णरवइ हरिसियउ अच्छइ पुहवीपियभोयरउ ।
अण्णहिं दिणे मउलियणेत्तियए देविए पल्लंकि पसुत्तियए ।

6. १ AB सहंत. २ E जिणमंदिरहो. ३ ABCD देव°. ४ E अणंगि°. ५ AB omit this foot and the next. ६ C °यरणु. ७ E आवं°.

7. १ AB omit this line.

अवलोइउ सिविणइं मत्तकरि णहकुलिसकोडिहयहत्थि हरि।
रयणायरु भीयरु चलमयरु ससि दिणयरु वियसियकमलसरु।
सुविहाणइं कंतहो भासियउ तेण वि फलु ताहे पयासियउ।
तुह होसइ तणुरुहु धरियणर जो भुंजइ सुंदरि सधरधर[2]।
पुणरवि संदेहहरण[3]मणइं जिणहरु गयाइं बिण्णि वि जणइं।
पणविवि पयाइं अद्दुगुंछियउ पिहियासउ जइवरु पुच्छियउ।

घत्ता—जइवरु गलियमलु सिविणयहो फलु णिववहुवरहो पघोसइ।
माणिणिहिययहरु सिसु कुसुमसरु तुम्हहं दोहिं मि होसइ॥ ७॥

8

Reassurance of the sage and the birth of a son.

णीरंधसंधिबंधहो[1] लहसिउ तहो चरणंगुट्ठएण पुंसिउ[2]।
विहडेसइ वज्जकवाडु खणे इय सहसकूडजिणवरभवणे।
णिवडेसइ वाविहें पुरिसवरु रंगंतु जंतु पसरंतु करु।
सिरि करिवि धरेव्वउ विसहरेण केण वि दिव्वेण विहुरहरेण।
णियतेयणिहय[3]सोदामिणीहिं[4] कीलेसइ णायफणामणीहिं[4]।
ता हरिसजलोहें सिंचियइं देवीणिवाइं रोमंचियइं।
उप्पण्णु[5] व मण्णिउ पुत्तु मणे आणंदु पवड्ढिउ सयल[6]जणे।
मुणिवयणें णयणाणंदिरहो आयाइं बे वि णियमंदिरहो।
पुण्णाहिउ पुण्णसमायरिउँ[7] जणणिहे तुच्छोयरि अवयरिउ।
सिप्पिहे मुत्ता इव संकमिउ पुहईए उवरि वाहारहिउ।
दीसइ आवंडुरु मुहकमलु णं णंदणजसपसरें धवलु।
जायइं णिवडणभयकयदुहइं दुज्जणथणोंहं कसणइं मुहइं।

घत्ता—अत्थु व कइमईहे[11] चिरु देवईहे[12] दामोयरु व जसालउ।
सिवपविएँ[13] जिणु व खंतिएँ[14] गुणु व उप्पण्णउ तहो[15] बालउ॥ ८॥

२ D सयल°. ३ ABD संदेहाणण°.

8. १ ABDE नीरंधबंधसंचहो. २ C फुसिउ ; ३ CE णिहिय. ४ ABCD °णिहे. ५ E उप्पण्णिउ मण्णिउ. ६ E °लु. ७ E °समाणियउ. ८ C सोहम्मविमाणहो अवयरिउ. ९ ABDE omit this line. १० E °थणाइं. ११ E °हिं. १२ E °यहिं. १३ E °एयइं. १४ ABD °हि. १५ C तहे; E तहि.

9

The son's birth celebrated.

सुंदरगहणयणणिरिक्खियउ बहुवंजणलक्खणलक्खियउ ।
णं जणिउ अहिंसए धम्मु परु किं वण्णमि णंदणु कुसुमसरु ।
मलरहियइं दस वि दिसाणणइं पप्फुल्लइं फलियइं काणणइं ।
महुसमउ वियंभिउ वणि जि वणे संतोसु पवड्ढिउ जणि जि जणे ।
णाडयरसु पसरिउ णरि जि णरे जयपडहु पवज्जिउ घरि जि घरे ।
रिसिहिं वि हियवउ रइरंजियउ सोहग्गु सव्वपुरे पुंजियउ ।
कोइलकुलकलयलु उच्छलिउ विरहियणु विरहजलणइं जलिउ ।
भमरावलि सुमहुरु रुणुरुणइ सरधणुजीया इव झणझणइ ।
सहुं मंगलधवलुब्भासिणिहिं णच्चिउ सविलासु विलासिणिहिं ।
दीणइं दाणेणाणंदियइं मुक्कइं वंदिग्गहबंदियइं ।

घत्ता—सरसइ मुहकमले थिय भुयजुयले जयसिरि अजियमहंतहिं ।
उरि सिरि अवयरियं बालहो तुरियं कित्ति वि भमइ दियंतहिं ॥ ९ ॥

10

Miracle of opening the door by the child.

सुकलाकलावगहणेक्करउ गउ वुड्ढिहिं णं सिसुससहरउ ।
मायापियरइं दुक्कियहरइं मणिकलससमुहदप्पणकरइं ।
उवणियघंटाचामरधयइं अण्णहिं दिणि जिणभवणहो गयइं ।
तहिं कुलिसकवाडु गाढु पिहिउ को विहडावइ देवें णिहिउ ।
किर धम्मु करउं कंताइ सहुं आगमणु णिरत्थउ हुयउ महुं ।
आयहं वि ण दीसइ जिणहं मुहु णरणाहहो मणे उप्पण्णु दुहु ।
जिणवइमुहु पइं मुहु पियहे मुहु ण वि दिट्ठउ जेण विइण्णु सुहु ।
तं जोइउ इह परलोयगइ तहो सो भत्था इव णीससइ ।

9. १ E विंजण°. २ E जणियउ हिंसए. ३ E धम्म°. ४ A णाडइ. ५ E णारिजणे. ६ E कोयल° ७ C °णें. ८ E °उलि. ९ C सुर°. १० B °जीयारव. ११ E °लु. १२ E °यउ. १३ E तुरिउ. १४ C भवइ.

10. १ ABD सयला. २ E °रिउ. ३ C पुट्ठिहिं. ४ CD संख; E समुख दप्पणु. ५ E °यउ. ६ BC दइवें. ७ C हुवउ. ८ CE मि. ९ E लोविउ; C णरु जीविउ D णउ जीविउ.

रिसिवयणपबंधुं[10] विवेइयउ इय चिंतिवि सिसुं[11] उच्चाइयउ।
तावं तहो पावं ताडियउ सहसा कवाडु उग्घाडियउ।
घत्ता—णउ हसियाहरउ भूभंगुरउ णउ कुसुमसरेण परज्जियउं[12]।
दिट्ठउ जिणवयणु थियसमणयणु कामकोहभयवज्जियउं[12] ॥ १० ॥

11

Hymn to the Jina.

णरिंदेण णाइंददेविंदवंदो थुओ देवदेवो आणंदो जिणिंदो।
महापंचकल्लाणणाणाहिणाणो सया चामरोहेण विज्जिज्जमाणो।
पहूणं पहू तुंगसिंहासणत्थो सभासासमुब्भासियत्थो पसत्थो।
विमुक्कामरीपुप्फवुट्ठीसुयंधो अलं दुंदुहीरावपूरंतरंधो।
विरेहंतसेयायवत्तो विदोसो असोयद्दुमासीणपक्खिद्दघोसो।
फुरंतेक्कभामंडलो भूरिसोहो असंगो असण्णो अलोहो अमोहो।
तओ तेण दिट्ठा कुमारेण वावी असामण्णतोया तडारूढदेवी।
पहाणिद्धमाणिक्कसोवाणगम्मा विवुज्झंतपोमावलीरावरम्मा।
मणोहारिणी कामएवस्स लीला फणीणं रसासारपारद्धकीला।
पिहुहेमपायारहित्तंधयारा सुरालत्तगेया अणेयप्पयारा।
घत्ता—रहसारूढएण रईरूढएण चउयं मउ विरइज्जइ।
हंसें हंसिणिहे सरवासिणिहे भिसु चुंचुए जहिं दिज्जइ ॥ ११ ॥

12

Miracle of the child's falling into a well and being held up by a serpent.

तहिं तुंगपीणपीवरथणिहिं कडिसुत्तविलंविरकिंकिणिहिं।
जलु जोयंतिहिं गयगामिणिहिं करकमलहो वियलिउ कामिणिहिं।
णिवडंतु कुमारु णियच्छियउ अहिणा सीसेण पडिच्छियउ।

१० ABCD °बंध. ११ C सुउ. १२ ABD °ज्जिउ.

11. १ C सुधंधो. २ ABC °यंदसा°. ३ DE पसण्णो. ४ B अलेहो. ५ B विलसंत; D वियसंत ६ D राय°. ७ C °लुत्त°. ८ AB रए ९ D चाउयमउ. १० A पियभा°.

12. १ E °णीहि. २ C णियडियउ.

उब्बुड्डुमुक्कसलिलावलिहिं सोहतउं फणपंचंगुलिहिं ।
णिवडंतहो तहो सिरमणिणहरु फणिदइवें णं उड्डियउ करु ।
थिरदेहणालि फणवलयदलि जले उग्गमियइं पण्णयकमलि ।
उवविट्ठउ सुंदरु वीरमइ विलसइ विहसइ रंगइ रमइ ।
विसहरमत्थयरयणए थियउ अप्पउ पेक्खइ पडिबिंबियउ ।
सिसु मण्णइ अवरु वि एहु सिसु बोल्लावइ ण मुणइ विसमविसु ।
पाणियलें मुहदाढउ फुंसइ णाएं सहुं किं पि चवइ हसइ ।

घत्ता—हाहारउ गुरुउ तो झत्ति हुउ वाविहिं विहिणा णडियउ ।
णयणसुहावणउ णरवइतणउ सप्पहो उप्परि पडियउ ॥ १२ ॥

13

Alarm at the news and astonishment at the miracle.

तं णिसुणिवि विलुलियमेहलिय पुहईमहएवि विसंठुलिय ।
धाइय रोवइ पत्थिवघरिणि णियकलहविओइय णं करिणि ।
हा पुत्त पुत्त तामरसमुह हा पुत्त पुत्त किं हुयउ तुह ।
बहुदुक्खसयाइं सहंतियए पइं विणु किं मइं जीवंतियए ।
इय पभणिवि मरणु जि चिंतियउ अप्पाणउ तित्थु जि घत्तियउ ।
महएविए कुवलयलोयणए हाहारउ उट्ठिउ परियणए ।
आकुंभत्थल मज्जंति गय जहिं तहिं वि सुविहि सुरवरहि कय ।
केत्तिउ वण्णिज्जइ धम्मफलु गंभीरु वि थिउ आजाणु जलु ।
देवेहिं देविहे आयरु विहिउ णंदणु पुज्जिवि अंकइं णिहिउ ।

घत्ता—संजमु तवचरणु णियमुद्धरणु धम्मु जि मंगलु वुत्तउ ।
जसु जिणधम्मु मणे तहो दिणि जि दिणे सुर वि णमंति णिरुत्तउ ॥ १३ ॥

14

The child is adopted by the Naga who takes him home.

जणणेण पयावंधुरु सुदिसु देवेहिं वि णायकुमारु सिसु ।
हक्कारिउ वित्थारिउ पणउ फणिणा पडिवण्णउ णियतणउ ।

३ D °द्ध. ४ E फणि. ५ This line and the following are defective in C.
६ ABC °वयण°. ७ D धीर°. ८ E पुसइ.
13. १ E °ढ°. २ E धायइ. ३ E घल्लि°. ४ E देवयहिं देवियहिं.

आहरणइं मणिमयकब्बुरइं दिण्णइं देवंगइं अंबरइं ।
मंदारकुसुमवरमालियउ गुमुगुमुगुमंतभमरालियउ ।
चमरइं छत्तइं संजोइयइं अहिअंकइं चिंधइं ढोइयइं ।
घररंधि समंदिरु दरिसियउ भणु किं ण पुण्णवंतहो कियउ ।
जणणीहिं व थणमुहदाइणिहिं उच्चाइउ बालउ णाइणिहिं ।
वंदिउ परियंचिउ किण्णरिहिं संभासिउ सुरवरसुंदरिहिं ।
पुणु पुणु जोइवि णेहज्जियउ णंदणु णाएण विसज्जियउ ।
णिद्दइवहो सुहि वंकइ वयणु दइवेण कालसप्पु वि सयणु ।
णिउ पिउणा पुरु थिउ माउहरे गयकालए पुणु वासरे पवरे ।
घत्ता—धवलहिं मंगलहिं हयमद्दलहिं णं णरु दोणणिवासहो ।
सिसु विसहरहो घरु णिउ महिविवरु पुप्फयंतजिणदासहो ॥ १४ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकव्वे णायकुमारसंभवो णाम दुइज्जो परिच्छेउ समत्तो ॥

॥ संधि ॥ २ ॥

14. १ E दर°. २ C सु°. ३ C °घरे. ४ AB दोणु.

III

1

Nagakumara is taught various sciences and arts.

सिद्धं णमह भणेवि अट्ठारह लिविउ भुअंगउ।
दक्खालइ सुयहो सिक्खइ मेहावि अणंगउ ॥ ध्रुवकं ॥
दुवई—कालक्खरइं गणियइं गंधव्वइं वायरणाइं सिक्खिउ।
सो णिच्चं पढंतु हुउ पंडिउ वाएसरिणिरिक्खिउ ॥
छंदालंकारइं णिग्घंटइं जोइसाइं गहगमणपयट्टइं।
कव्वइं णाडयसत्थइं सुणियइं पहरणाइं णीसेसइं गुणियइं।
पडहसंखवरतंतीतालइं अब्भसियइं वज्जाइं रवालइं।
पत्तपुप्फणाणाफलछेज्जंइं[1] हयगयविंदारोहणविज्जइं।
चंदबलइं सरउयंय[2]विहाणइं सत्तभउमपासायपमाणइं।
तंतइं मंतइं वरवसियैरणइं[3] वूहविरयणइं पहरणहरणइं।
सिप्पइं सवियप्पइं माणि णिहियइं चित्तइं चित्ताभासइं लिहियइं।
इंदजालु रिउथंभणु मोहणु विज्जासाहणु जणसंखोहणु।
णरणारीलक्खण भूसणविहि कामुयविहि सेवाविहि सुहणिहि।
गंधजुत्ति मणि[4]ओसहजुत्ति वि सिक्खिय तेण णरेसरवित्ति वि।
घत्ता—किं जडमाणवहिं सुरवरु सविसेसु वियाणइ।
विसहरु वम्महहो पवरत्थु सत्थु वक्खाणइ ॥ १ ॥

2

Instructions in Politics.

दुवई—होई समुज्जवेण सुसहायं दरिसियछत्तहयगया।
अलसंतेण पिसुणजणसंगें णासइ रायसंपया ॥

1. १ D द्दि°. २ C °उअय; E उवइ. ३ E °वरण°. ४ E मणुअसह°.

ते वुड्ढा जे सुयण सलक्खण सत्थकम्मविसएसु वियक्खण ।
बुद्धि वुड्ढसेवाइ पवड्ढइ सो[1] पंचंगु मंतु परियड्ढइ ।
मंतें अंतरंग बहिरंग वि रिउ जिप्पंति विइण्णकुसंग वि ।
बाहिररिउखयेण महिमंडलु सिज्झइ णरणाहहो चिंतियफलु ।
अब्भंतररिउवग्गविणासणु हवइ णराहिउ[2] विणयविहूसणु ।
विणएं इंदियजउ संपज्जइ वसणु ण इक्कु वि तहो उप्पज्जइ ।
पहुउ अप्पलद्धि[3] वण्णिज्जइ धम्माहम्मु[4] वि परियाणिज्जइ ।
दुट्ठहो परिपालणु जहिं किज्जइ सो अहम्मु जहिं साहु वहिज्जइ ।
ण मिलइ रायलच्छि अहंगारहो[5] जाइ अहम्में णिउ तंवारहो ।
हुंतु अणत्थु घोरु वंचेवउ अत्थु णरेसरेण संचेवउ[6] ।
धम्में विणु ण अत्थु साहिज्जइ तं असक्कु णिद्धम्मु ण जुज्जइ ।
कज्जणासु कज्जु[7] ण विरइज्जइ कुलमइहीणु मंति ण थविज्जइ ।

घत्ता—कामाउर सरस णउ जोग्गा[8] घरिणिणिहालणे[9] ।
रणे[10] कायर मणुय णउ तिक्खपक्खपरिपालणे ॥ २ ॥

3

Instructions in Politics (continued).

दुवई—जो धणलुद्धु घिवइ धणकज्जें हुयवहे घिवइ इंधणं ।
सो वेल्लूरियाए[1] हो सुहय बिडालहो देइ बंधणं ॥

दुट्ठभिच्चपोसणु विहुरायरु होइ वसिट्ठु[2] वसणे लग्गणतरु ।
भाविज्जइ बहुगुणगरुयत्तणु[3] गुणअणुराएं रंजिज्जइ जणु ।
गुणणिहिपुरिसु परिक्खिवि घिप्पइ कज्जधुरंधरु धुरहिं णिहिप्पइ ।
सहवासेण सीलु बहुकालें ववहारेण सउचु गुणालें ।
आलावेण वुद्धि जाणिज्जइ संगरेण धीरत्तु मुणिज्जइ ।
परकज्जु वि णियकज्जु वि[4] लक्खहि अद्धक्खु वि अवरेहिं परिक्खहि ।

2. १ ABCE सं. २ ABE °व. ३ CE °लाहु. ४ C °धम्मु. ५ B अंगारहो; CE सिंगारहो; D संगारहो. ६ E संचिव्वउ. ७ CE कज्जु वि ण रइज्जइ. ८ E जोगउ. ९ E °हे°. १० CE रण°.

3. १ C वल्ल°. २ CE विसिट्ठु; A वसिट्ठु. ३ E बहुबहुगुरु°. ४ C व.

कम्मसुद्धि णिग्गहु वि अणुग्गहु पंडिणिहि[5] पडिविहाणु बुहसंगहु ।
उवसग्गु वि हवंतु णासिज्जइ परियणु दाणें संतोसिज्जइ ।
सत्तिहिं[6] तिहिं विवरणु सुसइत्तणु अवरु वि करहि गरुयहियवत्तणु ।
चवलत्तणु अयालि[7]चारित्तणु मेल्लहि दिट्ठि[8] कामकामित्तणु ।
सुयसु णिसीहि कुपुरिसहं संगमु होइ तेण[9] भीसणु वसणागमु ।
हरिसु माणु मउ कामु वि कोहु वि जिणसु हणसु संजायउ लोहु वि ।
सत्तु मित्तु मज्झत्थु विवेयहि मयरद्धयवसणइं विच्छेयहि[10] ।

घत्ता—मज्जु[11] विलासिणिउ मिगमारणु जूयारत्तणु ।
धणदूसणु[12] मुयहि णिट्ठुरवयणु दंडफरसत्तणु[13] ॥ ३ ॥

4

Nagakumara attains Youth.

दुवई—इय सो विसहरिंदमुहवियलिउ करिकरदीहदढभुओ ।
सत्थु[1] सुणंतु संतु संजायउ विउससिरोमणी सुओ ॥

पुरिससीहु णवजोव्वणे चडियउ णाइं पुरंदरु सग्गहो पडियउ ।
अवसणु[2] सच्छु अरूसणु सूरउ पवरबलालउ जुत्तायारउ[3] ।
दूरालोइ य दीहरसुत्तउ बुद्धिवंतु गुरुदेवहं भत्तउ ।
सोमु अजिभचित्तु कयदाणउ थूललक्खु पुरिसोत्तमु[4] जाणउ ।
अइपसत्थु णिज्जियपंचिंदिउ थिरु संभरणसीलु बुहवंदिउ ।
सोहइ वट्टुल[5]पाणिपवट्ठहिं उण्णयपायपुट्ठि[6]अंगुट्ठहिं ।
उण्णयवित्थिण्णें भालयलें उण्णयभुयसिहरहिं बलपवलें ।
तंबतालु तंबिरजीहादलु तंबणयणु तंबिरकरकमयलु ।
तंबाहरु सुतंबणहमंडलु णिद्धदंतपंती[7] सियणहयलु ।
इक्केकरोम हेम[8]वण्णुल्लउ लिंगकंठजंघहिं मडहुल्लउ ।

५ AB पडिणिहिहि; C पणिहिहि. ६ A सत्तिहिं विवरणु सुसयणसत्तणु. ७ C अयाल°. ८ D धिट्ठ.
९ C ताण. १० ABD विच्छोय°. ११ ABDE °ज्ज. १२ E धणहरणु वि. १३ E फरुसत्तणु.
4. १ C सत्थ. २ D अविसणु. ३ ABD °रिउ; C °यरउ. ४ AB °सोत्तम; C °सुत्तम. ५ D °ड्डुलु; E वट्टल. ६ ABCD पट्ठि. ७ CE °कंती. ८ C होम.

णाहिसोत्तुघोसें गंभीरउ उरयलि कडियलि पविउलधीरउ।
पत्तलपेट्टु मज्झे संकिण्णउ दीहबाहु समसंगयकण्णउ।
णासें णिज्जियचंपयफुल्लउ णीलणिद्धमउलियँधम्मिल्लउ।

घत्ता—पेक्खइ जहिं जहिं जे जणु तहिं तहिं जि सुलक्खणभरियउ।
वण्णइ काइं [11]कइ जगे वम्महु सइं अवयरियउ ॥ ४ ॥

5

Arrival of Panchasugandhini at the palace with her two daughters, in search of a divine lute-expert.

दुवई—णं लावण्णपुंजु णं ससहरु णं गुणरयणरइयउ।
णं पुरवरसिरीए णरवरतणु सग्गविलासु लेइयउ ॥

तायणिहेलणे [3]णायणिहेलणे अच्छइ जाम सयलसुहभायणे।
ता गुणगणणिहि णेहणिबंधिणि पायडणामें पंचसुयंधिणि।
आगय तेयतोयविच्छुलियहिं सहियसहिय विहिं दिल्लिंदिलियहिं।
बालमराललीलगयगामिणि रायदुवारि परिट्ठिय कामिणि।
भणइ एत्थु पुरे अत्थि ण पंडिउ को वि सरासइए [5]णउ मंडिउ।
गरुई लहुई तणय ण लक्खइ वीणावज्जु को वि ण परिक्खइ।
ता विहसिवि बोल्लिउ पडिहारें कुलहरु भूसिउ णायकुमारें।
सुहउ सरसु सूरु सुललियबुहु मंदरधीरु रुंदससहरमुहुं।
तुह धीयहे गुरुत्तलहुयत्तणु सो जाणइ वीणाविउसत्तणु।
ता पहुभवणि पइट्ठी सुंदरि णं णवकमलोयरि इंदिंदिरि।
पणविउ राउ ताए सहुं धीयहिं पणवियसीसहिं विणयविणीयहिं।

घत्ता—वइयरु भासियउ सिरिमयरकेउ पच्चारिउ।
तुहुं जाणउ कुसलु [7]जाणयँसहहिं समीरिउ ॥ ५ ॥

९ ABCD °लु १० ABD °णिय. ११ D कई.

5. १ AB राइउ. २ B ला°. ३ A णयणाणंदणे. ४ E दिण्णें दिहियहिं. ५ C जो ६ ABD °यए. ७ E जाणिय.

6

Nagakumara pleased her by his cleverness. Her two daughters Kinnari and Manohari fall in love with him.

दुवई—चवइ धरित्तिणाहु का गुरु का लहुई भुअणसुंदरी।
भणु भणु बप्प देव कंदप्प मणोहरि किं व किण्णरी ॥

दिट्ठिए जिणइ स सस लहुआरी कहइ मयणु किण्णरि गरुयारी।
पुणु सरजाइभेयसंजुत्तउ आलीविणिवज्जउ आढत्तउ।
दोहिं मि बहिणिहिं पीणपओहरि चारु भणिय तहिं तेण मणोहरि।
सई पच्चक्खु मयणु अवलोइउ दोहिं मि णियहियउल्लए ढोइउ।
सल्लियाउ मयरद्धयबाणेहिं बिण्णि वि कह व ण मुक्कउ पाणेहिं।
गंधिणियए णियाउ णियहम्महो तोरणछडरंगावलिरम्महो।
जलसिंचणु पवुड्ढि धुउसासहो चंदणु इंधणु विरहहुयासहो।
आहारु वि हारु वि ण वि भावइ कमलु कमलबंधु व संतावइ।
चंदजोण्हं सिहिसिह णं ढुक्की घित्तजलद्द जलंति व मुक्की।
चामरवाउ वाउ णं लग्गउ पियउरमद्दणु मग्गइ लग्गउ।
कोइलसरु सरु मारहो केरउ साहारउ जीयासाहारउ।
लच्छिवीणोउ वि इक्कु ण रुच्चइ तरुणीजुयलें जणणि पवुच्चइ।

घत्ता—पयपंकए पडिवि दुक्खालिवि णेहु अहंगउ।
आणहि अम्मि लहु सो णायकुमारु अणंगउ ॥ ६ ॥

7

Nagakumara marries the two damsels by the advice of his father.

दुवई—अव्वो विणु पिएण कहिं जीविउ दिण्णसवण्णभोयणे।
आणहि तुरिउ गंपि सो सुहउ सिसुसारंगलोयणे ॥

तं णिसुणेप्पिणु चलिय विलासिणी कमकलहंसघोस णं हंसिणि।
गय रायालउ णं रायावलि रायहो अग्गइ चवइ कयंजलि।

6. १ CD आलावणि. २ E आलो°. ३ E °बाणिहिं° ४ MSS पाणिहि. ५ E धुअ°. ६ C जुण्ह. ७ E उद्द°. ८ B जीवा°. ९ E विणोउ एक्कु णउ रुच्चइ. १० C °जुअलें; E जुवलें. ११ E अप्पणउ.

7. १ CE सुवण्ण.

अज्जु परए भो णरवरसारा कण्णाजुयलउ मरइ भडारा।
तुह लहुसुयविरहें णं छित्तउं ण जियइ एवहिं मरइ णिरुत्तउ।
कामएउ णियहियवए भाविउ ता राएं कुमारु कोक्काविउ।
भणइ पुत्तु किं कुलु जोइज्जइ अकुलीणु वि थीरयणु लइज्जइ।
उत्तमवेसइं दीसहिं सोम्मइं महिणाहु वि पायग्गें हम्मइं।
सुद्धचित्त वेस वि कुलउत्ती म करहि सुंदर उत्तपउत्ती।
जिणपयपंकयमहुयरु दीसहि तुहुं कारुण्णवंतु मं भीसहि।
कण्णाजुयलु मरंतउ रक्खहि तरुणं तिरिच्छच्छीहिं णिरिक्खहि।
ता कुमारु पडिजंपइ चंगउ पंतु पियाउ समप्पमि अंगउ।
जुत्ताजुत्त गुरुयणु जाणइ सिसु दिण्णउ पेसणु संमाणइ।

घत्ता—ता रोमंचियए आणेप्पिणु णेहविहिण्णउ।
पंचसुअंधिणिए धीयउ कंदप्पहो दिण्णउ ॥ ७ ॥

8

Water-sports of Nagakumara. His mother's exit to meet him, but her rival arouses the suspicions of the king against her.

दुवइ–मंगलतूरभेरिणिग्घोस बहिरिउ गयणमग्गउ।
रइपीईउ वे वि णं कुमरिउ मणसियकरे विलग्गउ ॥

अण्णहिं दिणि वरु सेविउ घरिणिहिं[3] सरे पइट्ठु करि विव सहुं करिणिहिं[3]।
पणइणि परिमिएण वित्थारें सलिलकील पारद्ध कुमारें।
गयणिवसणें तणु जले ल्हिक्कावइ अद्धुम्मिल्लु का वि थणु दावइ।
पउमिणिदलजलबिंदु वि जोयइ का वि तहिं जि हारावलि ढोयइ।
का वि तरंगहिं तिवलिउ लक्खइ सारिच्छउ तहो सुहयहो अक्खइ।
काहे वि महुयरु परिमलबहलहो कमलु मुएवि जाइ मुहकमलहो।
सुहुमु जलोल्लुं दिट्ठु णहमग्गउ काहे वि अंबरु अंगि विलग्गउ।
काहे वि उप्परियणु जले घोलइ पाणियछल्लि व लोउ णिहालइ।
णाणामाणिणीहिं दुक्कंतिहिं जलजंताइं करेहिं धरंतिहिं।

२ C चित्तउ; D also विरहाणलछित्तउ ३ E पउत्ती. ४ AB तरुणारिच्छ°; E तिरच्छ°. ५ E °प्पिवि.
8 १ A तूरवीर; B तूरधार. २ C व° ३ ABDE °णिए. ४ C °णु. ५ DE °वइ ६ E जलुल्ल.

सिंचंतिहिं मयरद्धउ ण्हाणिउ जोयंतिहिं हियएण जि माणिउ।
सरसवयणजुत्तिहिं आवज्जिउ उप्पलताडणेण णं पुज्जिउ।
एत्थंतरि णारीयणसारी सिरिपुहईमहएवि भडारी।
गेण्हेंवि धोयइं धवलइं वत्थइं चंदणकुंकुमाइं सुपसत्थइं।
सुयसमीवि आवंति विहाविय दुट्ठसवत्तिए रायहो दाविय।

घत्ता-मंचारूढियए वज्जरिउ दिण्णसिंगारहो।
जोवहि घरणिवइ पियघरिणि जंति घरु जारहो॥ ८॥

9

King's suspicions dispelled. He, however, asks his younger wife not to allow Nagakumara to make any more rambles in the town. She defies the order.

दुवई-ता सहस त्ति वीरचूडामणि लीलाजित्तदिग्गउ।
सभवणपच्छिमत्थणंदणवणसरतीराउ णिग्गउ॥

णिवडिउ जणणिहे पयजुयलुल्लए दिट्ठउ राएं वुत्तु सुसल्लए।
किं पइं देवि महासइ णिंदिय पेक्खु पेक्खु पुत्ति अहिणंदिय।
मायासुयइं समायइं गेहहो णिवइहे तित्ति ण पुण्णी णेहहो।
गउ लहु लहुयहें घरिणिहें मंदिरु वयणु पयंपिउ राएं सुंदरु।
पुरवरहिंडणु सुयहो असोहणु मा महु होउ अहम्मारोहणु।
मा महिलहु लग्गउ कामग्गहु मा मेलंतु सभवणपरिग्गहु।
अवरु कुमंतिमंतहयसोत्तहो मइ विवरीय होइ सामंत्तहो।
तं अवहेरिउ बालमयच्छिए वियरउ णंदणु णयरि सइच्छिए।
माणिणि जा मुज्झइ सा मुज्झउ लुडु महु तणयहो हियवउ सुज्झउ।
दुज्जणु जो जूरइ सो जूरउ लुडु महु सयलमणोरहु पूरउ।
गउ णरणाहु जाम णियणिलयहो ता मायए पुत्तहो कुलतिलयहो।
वयणु दिण्णु चडु सुंदर गयवरे कण्णचमरउड्डावियमहुयरे।
मयणिज्झरे सिंदूरापंकिए कच्छारिच्छगलगिज्जालंकिए।
देविहे तणउ वयणु आयण्णिवि हिंडणसीलें भल्लउ मण्णिवि।

७ C गेहिवि.

9. १ E °लल्लउ. २ E °ल्लउ; C ससल्लए. ३ C °लहं. ४ AB अवर. ५ C मुत्तहो. ६ C सीमंतहो; E सामत्तहो. ७ C °हु. ८ E कणय°.

घत्ता–आरोहणु करिवि कुमरें पयपेल्लिउँ मयगलु।
किंकरपरियरिउँ णीसरिउ फुरियखग्गुज्जलु ॥ ५ ॥

10

Women of the city enamoured of Nagakumara.

दुवई—ता पुरमाणिणीहिं अवलोइउ माणिणिमाणमयमहो।
का वि णिचिंत्तिं करइ णियरमणहो मणे संभरइ वम्महो ॥

का वि भणइ पिय कंठाँगहणउ करि लइ मेरउ कंठाहरणउ।
का वि भणइ धरि करु लइ कंकणु हारु लेवि उरि दिज्जउ णहवणु।
लइ कडिसुत्तउ कडियलु माणहि अंसें अंसु देवें संदाणहि।
लइ केऊरु काइं बोलिज्जइ कामाउरहिं किं ण किर दिज्जइ।
का वि भणइ अहरहो रत्तत्तणु णासउ दइय देहि मुहचुंबणु।
का वि भणइ लहु करि केसग्गहु वियलउ मालइकुसुमपरिग्गहु।
का वि भणइ किं दीहरणेत्तइं तुह सोहग्गहो छेउ ण पत्तइं।
किं महु भउंहाजुयवंकत्तणु णउ जित्तउ तेरउ धुत्तत्तणु।
हो हो किं किर थणथड्डत्तणु जेण ण जित्तउ तुह थड्डत्तणु।
तुह गंभीरिमाए हउं भज्जमि णाहि गहिर दरिसंति ण लज्जमि।

घत्ता—इय मयरद्धएण पुरवरतरुणीयणु ताविउ।
णिवडिउ णेहवसु भउ लज्जमोहु मेल्लाविउ ॥ १० ॥

11

King discovers the effrontery and punishes the queen by the seizure of all her valuables. Nagakumara sees his mother without ornaments and learns about the wrath of the king.

दुवई--एम भमंतु मयणु अवलोइवि पिउणा चिंतियं मणे।
मइं विणिवारिओ वि किह हिंडइ पुणरवि एउ पट्टणे ॥

महिलउ णउ मुणंति सहियत्तणु महिलहं गुणसहाउ वंकत्तणु।
मइं वारिउ सइं पेरिउ णंदणु हिंडइ जुवइहुं हिययविमद्दणु।

९ E °पिल्लिय. १० E °रियउ.

10. १ A ण चित्ति. २ CE °ठग्ग°. ३ E देवि. ४ C omits this foot. ५ E जित्तिउ.
11. १ E °इहिं; C °इहे.

एवहिं पयेहो किं किर किज्जइ उद्दालिप्पिणु अत्थु लइज्जइ।
जासु अत्थु तहो हयवर गयवर जासु अत्थु तहो धय[3]चलचामर।
जासु अत्थु तहो धवलइं[4] छत्तइं जासु अत्थु तहो वरवाइत्तइं।
जासु अत्थु तहो असिवरकरणर जासु अत्थु तहो मणिमयरहवर।
जासु अत्थु सो जाइ[5] वियारहिं[6] इय चिंतिवि पेसिय सुंडीरहिं।
लंघियणियवइउत्तपउत्तिहे अत्थु हराविउ[7] सिरिमइपुत्तिहे।
जिण्णवत्थपविरइयणियंसण तणएं जणणि दिट्ठ णिब्भूसण।
पुच्छिय[8] माइ काइं थिय एही निरलंकार कुकइकह जेही।

घत्ता–अम्मए बोल्लियउ हउं णरवइणा विब्भांडिय[9]।
तुहुं हिंडहि भणिवि धणहरणें[10] दंडें ताडिय ॥ ११ ॥

12

Nagakumara's protest. He goes to a gambling house and makes a good win. The next day the king finds his courtiers without their usual ornamentation.

दुवई–हउं हिंडंतु चोरु परयारिउ परजीवावहारओ ॥
पिसुणपयंपिएण किं पिउणा किउ दविणावहारओ ॥

अहवा एउ काइं मइं उत्तउ पहु जं करइ तं जि जाणि जुत्तउ।
चाइचायवज्जियजसघंटहे[1] इय जंपिवि गउ सुंदरु टिंटहे[1]।
किं कंडिल्लु[2] णं णं गयणंगणु किं कित्तउ[3] णं णं मयलंछणु।
सुवराडियउ णाइं णक्खत्तइं उड्डियाइं णाणाविहवित्तइं।
कुंडलरयणइं मउडविचित्तइं कंकणहारडोरकडिसुत्तइं।
उट्ठिउ धूलीरउ कप्पूरें पसरइ चमराणिलसंचारें।
छाइज्जइ छत्तहं[4] पब्भारें ठवलु ठविउ तहिं गंपि कुमारें।
खेल्लिवि खणखणसद्दें वलियहं[5] जित्तइं आहरणइं मंडलियहं।
चाउ करंतें[6] दुक्खणिवारए दीणइं पीणियाइं वसुधारए।
रयणइं बहुदीणारसुवण्णइं आणेविणु[7] णियजणणिहे दिण्णइं।

२ C एयहे. ३ E °वर°. ४ E विमलइं. ५ E जाय. ६ C °रि°. ७ C हरायउ. ८ E पुच्छी. ९ D °ज्झा°. १० E °हरणइं.

12. १ E °हिं. २ E कि°. ३ C क°. ४ D °इं. ५ C खोल्लिवि खणसद्दें संचलियहं. ६ E °लए. ७ CE °प्पिणु.

घत्ता-करि णउ कंकणइं दिट्ठइं णिवेण घरि मिलियहं।
कंठि ण हारलय णउ सीसि मउड मंडलियहं ॥ १२ ॥

13

Learning from them about the skill of Nagakumara at the game of dice, he invites the prince for a game with him and loses his all to him. The prince, however, returns everything to his father but secures the release of his mother's ornaments.

दुवई-पुच्छिय पत्थिवेण कें[1] तुम्हइं णियणियरं ण भूसियं।
ता कहियं णिवेहिं णरणाहहो णायकुमारविलसियं ॥

ता[2]सु वराडी देव चमक्कइ   अम्हारी आवंति ण[3] थक्कइ।
लइयउ उँ[4]रमाणिणिमणहारें[5]   अहिणवेण जाएं जूवारें।
धणु सयलु वि जं कण्णपवित्तउ   सिरिवम्महो दोहित्तें जित्तउ।
ईउं[6] सुणेवि णरवइ तुण्हिक्कउ   णियकरकमलपिहियमुहु थक्कउ
अण्णहिं दिणि कोक्किउ सपमाएं   णियणंदणु बोल्लाविउ राएं।
पुत्त जूउ भल्लारउ जाणहि   णिच्चमेव तुहुं जयसिरि माणहि।
देवासुरहं मणोरँ[7]हगारउ   अक्खजूउ जणमणहं पियारउ।
मइं सहुं अज्जु सलक्खण खेल्लहि   देहि सारि लइ पासउ ढालहि।
ता तिं तिह करेवि खणे जित्तउ   जणणदविणु णीसेसु वि हित्तउ।
पुणु तहो केरउ तासु जि दिण्णउ   एम कवणु पालइ पडिवण्णँ[9]उ।
जं चिरु लयउ हरेवि णरिंदें   तं तणएं णियकुलणहचंदें।
दव्वु सव्वु मेल्लाविउ मायहे   घरु पट्ठविउ पवड्ढियछायहे।

घत्ता-महिलहं जडयणहं धणु हीणहं दीणहं दुल्लहुं[10]।
उत्तममाणुसहं गुणवंतउ माणुसु भल्लउ[11] ॥ १३ ॥

14

Nagakumara subdues a turbulent horse. This excites the jealousy of Sridhara.

दुवई-अण्णहिं दिणि तुरंगु तहो दरिसिउ राएं हिलि[1]हिलिहिंसिरो।
दुट्ठु अणिट्ठु सुट्ठु णिट्ठुरमुहु णं कडु[2]वयणभासिरो ॥

13. १ E किं. २ ABDE जामु. ३ E omits ण. ४ CD पुर°. ५ E मणमारें. ६ CE तं णिसुणिवि. ७ C °हर. ८ EBC omit this line and D gives it in the margin. ९ C °वत्तउ. १० ABD हीणदीणजणदुल्लहु. ११ C वल्लउ; E वल्लहे.
14. १ D °हिहिंसरो. २ E वयणु भासिओ.

वंकाणेणु दूसहु णं दुज्जणु कलहो ण वच्चइ णाइं कुकंचणु ।
अगहियकुसु णं णट्ठउ बंभणु णरसमजणणु णाइं रविणंदणु ।
लक्खणकरु व खद्धलंकेसउ जवखेत्तु व जवलद्धविसेसउ ।
दिव्वेंणिउब्भखुब्भखुरचंचलु उरि विरित्थिण्णु पवित्थरपच्छलु ।
कयपरियत्तणु सीसविहोडणु कडियलंतोडणु अट्टियमोडणु ।
विहडियणिविडासणसंतावणु आसवारकुलभयभीसावणु ।
एहउ बालें दमिउ तुरंगउ तिहुअणणाहें णाइ अणंगउ ।
णं पुरिसें मणु वसणवसंगउ दुप्पेच्छउ णं गिंभपयंगउ ।
सूरिपसंसिएहिं बहुभंगेहिं आणिउ णीवंगेइं गहियंगहिं ।

घत्ता—दमिए तुरंगवरे सिरिहरु णं कुलिसें घाइउ ।
दुक्करु रज्जु महु जहिं अच्छइ एहउ दाइउ ॥ १४ ॥

15

Sridhara's plot against the life of Nagakumara who is interned. In the meantime, the city is thrown into a tumult by the advent of a wild elephant.

दुवई—पहणमि जिणमि एहु कं दिवसु वि मारमि धरमि संगरे ।
इय संभरिवि तेण भडसंगहु कउ णिययम्मि मंदिरे ॥

ता णरणाहहो हियवउ भिण्णउ सिरिलंपडहं णत्थि कारुण्णउ ।
छिंदिवि करवालें दारेवउ पढमसुएण लहुउ मारेवउ ।
हुंतउ पुरउ कज्जु जो बुज्झइ सो पच्छातावेण ण डज्झइ ।
इय चिंतिवि तं पुरवरु छिंण्णउ काराविउ झसकेउहे दिण्णउ ।
तहिं णिवसइ मयरद्धउ जइयहुं अवरु चोज्जु अवयरियउ तइयहुं ।
गामहं भूयगाम उड्डावइ दोणामुहहं कालमुहुं दावइ ।
णयरइं णायेंर दंतहिं घायइ संबाहणहं बाह उप्पायइ ।
पुरमाणव पुरवम्मइं चूरइ कव्वडवडवंदण मुसुमूरइ ।

३ AB कंठाणणु. ४ AB °जसु. ५ DE दित्त. ६ E °यण. ७ C णियडा°; D °सणु. ८ CE- °क्ख°. ९ E °भि. १० E °गि°. ११ E णीउगई.

15. १ CE किउ. २ E ताडिव्वउ. ३ E मारिव्वउ. ४ E °केयहो. ५ CE णयरय. ६ C पर°; E पुरउववण चूरइ.

बहुमंडव मंडउँल्लु उच्चालइ खड्यासीखेडय उद्दालइ ।
एम असेस देस जगडंतउ मंडणलीलकील पयडंतउ ।
केलासहो होंतउ जणपंउरहो आयउ वणकरिंदु कणयउरहो ।

घत्ता—जिह महु मुहरुहहो तिह पयहु किं धवलत्तणु ।
भंजइ मंदिरइं करइ व करिंदु पिसुणत्तणु ॥ १५ ॥

16

Sridhara's attempt to ward off the elephant and his discomfiture. Nagakumara asks for a commission from the king.

दुवई—दुद्धरु दाणवंतु णो संकइ उवलसएहिं ताडिओ ।
णेच्छंतेहं पि देइ सो चप्पिवि मणुयहं रयणकोडिओ ॥

आराफुरियदंडमंडियकरु तहिं अवसरि सइं धायउ सिरिहरु ।
सधउ सहरिकरि सरहु सकिंकरु वेढिउ सेण्णें चउदिसु कुंजरु ।
णं तारायणेण गिरिमंदरु तेण णरिंदहो[3] लायउ भयजरु ।
गय गयदंतमुसलदलवट्टिय लालाविंडि विहट्टिय लोट्टिय ।
तुरय तालवट्टें संघट्टिय भडथड पयणहहय णिव्वट्टिय ।
धीर वि णर णट्ठा रणे णायहो जलहितरंग णाइं गिरिरायहो ।
सिरिहरु पाण लएवि पलाणउ अंकुसु धरिवि समुट्ठिउ राणउ ।
णियघरिणिहिं कंदिउ कलुणुल्लउ को रक्खइ एवहिं कडउल्लउ ।
भीसणु णरतणु कड्डियवसरसु हत्थि ण होई माइ जमरक्खसु ।
अप्पं परिहूयउ सयलु वि जणु हा हा कहिं जीविउ कहिं किर धणु ।
ता एत्थंतरि साहंकारें पेसणु मग्गिउ णायकुमारें ।

घत्ता—भो भो पुहवँइ पोमाणण पोमिणिणेसर ।
दे आएसु महु हउं धरेमि पीलु परमेसर ॥ १६ ॥

७ D मंडल्लउ चालइ. ८ D °लु°.

16. १ ABE णेच्छंतइ. २ E °चंदिरु. ३ CE °हं. ४ E पणयइ°. ५ E णाय. ६ E कलणुल्लउ. ७ CE पुहइवई. ८ E पउ°. ९ C जिणामि.

17

Nagakumara subdues the ferocious elephant.

दुवई—ता जणणेण तणउ मोकल्लिउ णिरु सहरिसु पधाइउ[1] ।
तेण गिरिंदधाउ[2]रयपिंजरु वणकुंजरु पलोइउ[3] ॥

मयजलमिलियघुलियचलमहुयरु   स[4]वणपवणहयगयणहणहयरु ।
चरणाघिवणभरवियलियधरयलु   णियबलतुलियपडिय[5]पडिमयगलु ।
गलरवतसियरसियदिसिगयउलु   दसणकिरणधवलियमहिणहयलु[6] ।
प[7]रबलकुलकलयलहं अभीयरु   दसदिसिवहवियलियहिमसीयरु ।
णरवरतरुपरिमलपसरियकरु   करिवरसहससमरभरधुरधरु ।
असरिसु विसमरोसु धाइउ करि   सुंदरु भिडिउ तासु णं केसरि ।
वंचइ मिलइ वलइ उल्लंघइ   खाणि सासि जेम हत्थु आसंघइ ।
करि वेढिउ उव्वेढिवि गच्छइ   चउचरणंतरे लिहक्किवि अच्छइ ।
पुरउ पधावइ पुणु तणु दावइ   वंसारूढउ पुत्तु व भावइ ।
कुंभे परिट्ठिउ णाइं सणिच्छरु   कण्णालग्गउ सोहइ णववरु[8] ।
बलवंतउ जगे वरकरिणा हिउ   णियभुयदंडहिं जुज्झिवि साहिउ ।
तिक्खहिं दंतग्गहिं णउ पेल्लइ   थिउ णिप्फंदु ग[9]इंदु ण चल्लइ ।

घत्ता—गोविंदें तुलिउ गोवद्धणु णं जयकारणु ।
जित्तउ तेण गउ णं पुप्फयंत दिसिवारणु ॥ १७ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकव्वे
दिव्वतुरंगणीलगिरिकरिपसाहणं णाम तइउ परिच्छेउ समत्तो ॥
॥ संधि ॥ ३ ॥

17. १ ABD °विउ. २ CE °काउ. ३ C °इयउ. ४ E omits this and the following three feet. ५ C दलिय. ६ D °उलु. ७ ABCE omit this foot. ८ E °करु. ९ E गयंदु.

IV

1

Jayavarma, the king ot Northern Mathura, his queen Jayavati and two sons Vyala and Mahavyala Arrival of a sage and the king's visit to him.

साहेप्पिणु वरकरि अवरु वि सो हरि पुरणरणियरपलोइउ ।
तणएण स तायहो कयमुहरायहो पय पणवेप्पिणु ढोइउ ॥ ध्रुवकं ॥

दुवई—भणियं पत्थिवेण लइ हरि करि दिट्ठं पुत्त पेसणं ।
जं जं चारु किं पि महु मंदिरि तं तं तुह विहूसणं ॥

सो वरतुरंगु सो भद्ददंति गेण्हिवि गउ णियपुरु सहुं समंति ।
तहिं णिवसइ सिरि भुंजंतु जाम अण्णेक्कु कहंतरु होइ ताम ।
उत्तरमहुरहें जयवम्मु राउ जयवइकंतापरिमट्ठकाउ ।
तहो वालमहावालंक पुत्त विण्णाणजुत्त संगामधुत्त ।
पुरवरकवाडणिहवियडवच्छ थिरफलिहवाहु आयंबिरच्छ ।
कोडिभडपयडपडिभडकयंत परवलजलघंघल वलमंहत ।
कुलधवलधुरंधर जयसिरीह णं दोण्णि काल णं दोण्णि सीह ।
णं दोण्णि सूर णं दोण्णि चंद णं दोण्णि वि सुरतरु दोण्णि इंद ।
तहो एक्कहो दीसइ भालि णयणु अण्णेक्कु वि रूवें णाइं मयणु ।
ता उववणि संठिउ णिरहु णग्गु संदरिसियपंचायारमग्गु ।
मुणिवरु तवसिरिभूसियसरीरु संजमधरु धरधरणियलधीरु ।

घत्ता—जयदुंदुहिसद्दें परमाणंदें सुरणरविसहरणंदियउ ।
राएण सुइत्तहिं पुत्तकलत्तहिं सहुं जाइवि रिसि वंदियउ ॥ १ ॥

2

Discourse of the sage upon householder's Dharma.

दुवई—ता मुणिवयणकुहरपरिवियलिय धम्मामयतरंगिणी ।
घणघणपावपंकपक्खालणगुणणिम्मलकयावणी ॥

1. १ D हुवउ. २ DE वयधर°. ३ D णियम°.

सो मुणिवरिंदु परमत्थभासि घरधम्मु कहइ गुणरयणरासि ।
घरधम्मु धरिज्जइ णरवरेण णिच्चं तसजीवदयावरेण ।
घरधम्मु धरिज्जइ णयसिरेण अणलियमहुरक्खरभासिरेण ।
घरधम्मु धरिज्जइ मलहरेण परद[२]विणहरणकुंचियकरेण ।
घरधम्मु धरिज्जइ णिरु बुहेण धीरें[३] परघरिणिपरंमुहेण ।
घरधम्मु धरिज्जइ णिग्गहेण लोहस्स[४] पमाणपरिग्गहेण ।
घरधम्मु धरिज्जइ दिढवएण भोज्जेणाणत्थमियं कएण ।
घरधम्मु धरिज्जइ सज्जणेण महुमासमज्जपरिवज्जणेण ।
घरधम्मु धरिज्जइ णायएण उज्झियपंचुंबरसायएण ।
घरधम्मु धरिज्जइ गुरुकमेण कयमेरें दिस[५]विदिसागमेण ।
घरधम्मु धरिज्जइ सिक्खएण पाविट्ठजीवउप्पेक्खएण ।
घरधम्मु धरिज्जइ बुज्झिरेण घणयालि किं पि ममणुज्झिरेण ।
घरधम्मु धरिज्जइ झाइएण जिणपडिबिंबें सामाइएण ।
घरधम्मु धरिज्जइ तवसहेण पव्वेसु वि विरइयपोसहेण ।
घरधम्मु धरिज्जइ सारएण विहिढोइयपत्ताहारएण ।
घरधम्मु धरिज्जइ दंसणेण सुद्धें सुविहियसण्णासणेण ।

घत्ता—जो मइरा चक्खइ आमिसु भक्खइ कुगुरुकुदेवहं लग्गइ ।
सो माणु[६]उ णट्ठउ पहपब्भट्ठउ पावइ भीसणदुग्गइ ॥ २ ॥

3

Religious discourse (continues).

दुवई—कुसुइ कुसीलु कुतवसिहिं रत्तउ तं जाणसु कुवत्तयं ।
होइ अवत्तयं पि सम्मत्तपवित्तवएहिं वत्तयं ॥

वज्जइ कुदिट्ठिगुणकित्तणाइं लोइयवेइयमूढत्तणाइं ।
णउ संककंखविदिगिंछ करइ[१] सम्माइट्ठिउ समत्तु धरइ ।
मुक्कउ दुविहेण वि संजमेण तं अहमु पत्तु जाणहि कमेण ।

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2. १ BDE रइज्जइ. २ E दव्व. ३ E धीरें. ४ C लेहरस. ५ ABD दस. ६ E माणुसु.
3. १ E कुणइ.

मज्झिमु सावयचारित्तएण उत्तमु सुद्धें रयणत्तएण।
दिण्णउ अवसें सुण्णउ जि जाइ कुच्छिउ कुपत्ते फलु किं पि होइ।
तिविहेण पत्तदाणेण भोउ तिविहु जि पावइ भुअणयलि लोउ।
दायारउ पुणु णवगुणविसिट्टु पडिगाहिज्जइ रिसि घरे पइट्ठु।
उच्चासणु दिज्जइ तहो णरेण पुणु पयपक्खालणु णियकरेणं।
पयजलु वंदिज्जइ आयरेण अंचिज्जइ पणविज्जइ सिरेण।
मणवयणें काएं सुद्धएण आहारेण वि णिलुद्धएण।
जं दिण्णु दाणु तहो होइ पुण्णु इयरहो पुणु दिण्णउ अडइरुण्णु।

घत्ता—असणुल्लउ णिवसणु देहविहूसणु गोमहिसिउल्लु भूमिभवणु।
काणीणहं दीणहं सिरिपरिहीणहं दिज्जइ कारुण्णेण धणु॥ ३॥

4

Discourse on ascetic-duties.

दुवई—कीरइ परमभत्ति गुणगणहरे कारुण्णं पि दुत्थिए।
पंगुलकुंटमंटबहिरंधयरोयविसायमंथिए॥

अवहेरहि मणि मग्गंतु चोरु पारद्धिउ अवरु वि दुरियघोरु।
कुत्थियणरपोसणु कोससोसु इहभवि परभवि तं करइ दोसु।
अणगारधम्मु गयमयणरंगु गिरिकंदरमंदिरु मुक्कसंगु।
अणगारधम्मु तवसिरिसमिद्धु पुरि घरि देसंतरि अपडिबद्धु।
अणगारधम्मु णिम्महियमाणु अरिवरि बंधवि धणि तणि समाणु।
अणगारधम्मु वोसट्टदेहु परिचत्तकलत्तसपुत्तणेहु।
अणगारधम्मु तवजलणतत्तु णिव्वियडपिंडकवलणपयत्तु।
अणगारधम्मु चम्मट्ठिसेसु णिलुक्ककेसु जगि भीमवेसु।
अणगारधम्मु सिलभूमिसयणु मलपडललित्तु दरपिहियणयणु।
अणगारधम्मु सुद्धंतरंगु थलगउ जिह कच्छउ कुंचियंगु।

२. E रयणु°. ३. C कुवत्ते. ४. ABCE विसुद्धु. ५. ABCE omit this foot but D adds it in the margin. ६. E° सिउउल्लु. ७. C काणीणहुं दीणहो; D omits दीणहं. ८. E° हुं.

4. १ E मंटल्लबहिरं°. २ E° सिरिण पिद्धु. ३ MSS°गय.

घत्ता—पर[४]सिरिहरु सिरिहरु[५] हलहरु जिणवरु भरहसरिसु णरु चक्कवइ।
अणयारहो धम्में गलियकुकम्में माणुसु देविंदु वि हवइ ॥ ४ ॥

5

Jayavarma questions the sage regarding the fate of his two sons, and on being told that they were destined to serve somebody, he became disgusted with the world

दुवई—सावयवयहलेण सोलहमए सुहलियसुकयसाहिणो[१]।
सहसारग्गे सग्गे सम्मत्तें होंति णरिंद देहिणो ॥

ता पभणइ पहु भो जित्तकाम महु णंदण बिण्णि वि विजयकाम।
महि भुंजिहिंति किं वाहरत्तु भिच्चत्तु परहो सव्वाहरत्तु।
करिहिंति भणसु भवियव्वु धीर पयपणयलोय सुविसुद्धवीर।
भासइ गुरु जाणियजीवजाइ तइयच्छि जेण दिट्ठेण जाइ।
सो होसइ जेट्ठहो सामिसालु कंदप्पु पवड्ढियसामिसालु।
रूवालोयणे[२] अखंते[३] आए इच्छंतु वि इच्छिज्जइ ण आए।
सा कण्ण जासु सुयसयलसुयहो[४] धरु पइसइ पइ सो लहुयसुयहो।
तं णिसुणिवि णिवहियवउ विरत्तु जहिं ए करंति परकिंकरत्तु।
तहिं सव्वइं दिव्वइं लक्खणाइं हउं मण्णमि खरवणलक्खणाइं।
डज्झउ संसारु महामुणीस भयवंत णाणचिंतामणीस।

घत्ता—किं किज्जइ रज्जें गलियसयंजें[५] महु पवहिं जिणवरु सरणु।
भो तिहुयणसारा मयणवियारा देहि भडारा तवयरणु ॥ ५ ॥

6

Jayavarma becomes an ascetic. His sons hear about the princess of Pataliputra. They go there and she falls in love with the younger brother.

दुवई—ढोइवि रायलच्छि णियतणयहो भुअणंबुरुहणेसरो।
लइय जिणिंद[१]दिक्ख जयवम्मे पणवेप्पिणु जिणेसरो ॥

जिह णरणाहें णिम्मलमईए तिह वउ पडिवण्णउ[२] जयमईए[३]।
गए पियरि भाय सिरि अणुहवंत बिण्णि वि महुरहिं थिय बलमहंत।
सरणालिणपुलिणपेक्खंतखयरे ता एत्तहे पाडलिउत्तणयरे।

४ D पडि°; E परि°. ५ ABCE omit सिरिहरु.
5. १ C साहणें. २ CE रूआलोयणे; ३ C अचंते. ४ E° सुहहो. ५ C सयलें; D सकज्जें; E सहज्जें.
6. १ CE मुणिंद. २ E° मण्णउ. ३ C° वईए.

सिरिवम्मराउ णं मयणलील   णं मयणहो केरी बाणकील।
मोहणि णामेण वसंतमाल   णियकेसकंतिणिज्जियतमालें।
तहे गणियासुंदरि णाम धीय   रूवेण रंभ सीलेण सीय।
तहे पुरिसु ण रुच्चइ अइ वि रामु   पच्चक्खु अइ वि सयमेव कामु।
तं वयणु सुणेप्पिणु भायरेहिं   दोहिं मि कण्णागहणायरेहिं।
संभासिउ पोसिउ गाढुं पणउ   पियवम्महो मंतिहे तणउ पणउ।
राईसवयणु राईवणयणु   णियरज्जे परिट्ठिउ दुट्ठवयणु।
सुरहरसिहरग्गणिसण्णसुरहो   गय बिण्णि वि बंधव कुसुमपुरहो।
बिण्णि वि वसंतमालासुआए   अवलोइय णवकिसलयभुआए।
मणि झत्ति पइट्ठउ लहु जुवाणु   णं कामविसज्जिउ कुसुमबाणु।

घत्ता—जोयंतिहें णरवरु सुरकरिकरकरु हियवउ अंगुल्लसियउ।
मुहससहरपहहरु उण्हु सुदीहरु मिगणयणइं णीससियउ ॥ ६ ॥

7

Ganikasundari married the younger brother, and another princess, Surasundari, the elder. Kusumapura is invaded by Aridamana, the Gauda king.

दुवई—इंगियणाणकुसललिलियंगिहिं जाणिवि चित्तचोरओ।
विण्णवियं णिवस्स परमेसर पवरवरावयारओ ॥

जाइवि जोइउ णरु णरहं सीहु   मुक्कउ कण्णए णीसासु दीहु।
बिण्णि वि जण सयणिच्छियसिवेण   हक्कारिय तॉं तें पत्थिवेण।
अवलोइय बुज्झिय गुरुपयाव   कुलजाइसुद्धगंभीरभाव।
महएविहे केरी सुय सलग्घ   सुरसुंदरि णामें गुणमहग्घ।
जेट्ठहो दिण्णी णिव्वूढमाण   लक्खणगुणगणमणिमयणिहाण।
जा विरहवेयसंतावखीणं   जा पुरिसपरिक्खाविहिपवीण।
जा लद्धहियणिव्वाणठाण   सा कण्ण कणिट्ठहो रइसमाण।
जायइ विवाहि कइवयदिणेहिं   गज्जंतगइंदहिं भीसणेहिं।

४ E omits this foot. ५ E गाढ°. ६ CE तणउ. ७ E राईव°. ८ E° रयणु. ९ E °तहें. १० CE णववरु. ११ D संगु°. १२ E पइ°.

7. १ ABD ललियंगहिं. २ ABCE चित्तचारउ. ३ C विण्णिवियं. ४ CE जोयउ. ५ C णिमिय. ६ C तालें. ७ C पुच्छिय. ८ ABCE °राव. ९ BD संतावरीण; E संतासखीण. १० E गयंदहिं.

पडिवक्खरइयकंडमद्दणेहिं धुयधवलधयावलिसंदणेहिं ।
हिलिहिलिहिलंतहयवरथडेहिं हणुहणुभणंतदूसहभडेहिं ।
गेंदुयारें[11] गेंउडणरेसरेण[12] पणवियधणुगुणसंधियसरेण ।
वीरें विजयाउरु धाइएण अरिदमणें दुट्ठें दाइएण ।

घत्ता—कुसुमउरु णिरुद्धउ जममुहे छुद्धउ णरवरकोंतहिं घट्टियउं[13] ।
हरहिमकणकंतिहिं मयगलदंतिहिं पेल्लिवि कोट्टु[14] पलोट्टियउ ॥ ७ ॥

8

The princess is alarmed at the danger to the life of her father. Her husband prepares to meet the situation.

दुवई—ता भीएण तेण सिरिवम्में दिण्णं रिउहे कंचणं ।
भणिउ णिहीणु वयणु छलु छंडिउ जाहि म डंहहिं पट्टणं ॥

णउ ताइं तासु सुईवहे थियाइं खलु णायण्णइ पियजंपियाइं ।
पभणइ मारमि जइ सुरहं सरणु पइसरहि तो वि तुह दुक्कु[3] मरणु ।
इय पिसुणिउ णिसुणिउ बालियाए कयलीकंदलसोमालियाए ।
पिर्येपलयासंकिरें रुवइ जाम वरइत्तसहोयरु पत्तु ताम ।
तें भणिउ भद्दि भणु रुवहि काइं भणु हियउल्लइं दुक्खाइं जाइं ।
तुहमइलियमुहमयलंछणाए तोँ बोल्लिउ उम्मणदुम्मणाए ।
दाईज्जें भंडणे भमियतुरए मह्नु जणणु हणेव्वउ अज्जु परए ।
पियवयणें दाणें णोवसंतु ता कुइउ वीरु रिउकुलकयंतु ।
तहिं अवसरि झत्ति पराइएण गुरु भायरु पुच्छिउ भाइएण ।
किं कुद्धउ दीसहि तंबणयणु डसियाहरु फुरिउट्ठउंडवयणु ।
उद्धुयं[10]केसरु सीहु व करालु तं णिसुणिवि पडिजंपियउ बालु ।
णायण्णेंहि[11] किं[12] दाइज्ज चंडु सासुरयहो आयउ[13] वेरिचंडु[14] ।
सज्जणखयभयअसहंतियाहे णालोयहि बप्प रुयंतियाहे ।

११ AD गुरुयारें. १२ AB गउर. १३ E णरकरकुंतिहिं घडियउ. १४ D कोट्ट.

8. १ AB रहाहि. २ CE सुइपहि. ३ ABCD ढुक्क. ४ CE पिउ. ५ E संकर. ६ E वरयत्तु. ७ E तो. ८ E दाइज्जए भंडणि. ९ E उट्ठिउर. १० ABD उद्धुव. ११ E णाइण्णहि. १२ C कं. १३ C आइउ. १४ E वइरि.

घत्ता—णियकंतहे णेत्तइं णं सयवत्तइं ओसाजललवसित्तइं।
हउं जाइवि भंडमि भडसिरि खंडमि रंडमि रिउहे कलत्तइं॥ ८॥

9

Ambassy of peace and the insolence of the enemy.

दुवई—ता भणियं भडेण तुह जयजसु ससियरपसरु महुरणं।
मइं किंकरे घरम्मिं[1] संते वि हु किं तुहुं धरहि पहरणं॥

ता तेण भणिउ दीहाउ होहि मोकल्लिओ सि वरवीर जाहि।
रणरंगि जिणेज्जसु रिउसयाइं पणवेप्पिणु गउ णियपहुपयाइं।
अरिदमणु[2] गंपि तें भणिउ एम तुहुं पत्थिवं[3] रूसहि कहसु केम।
सिरिवम्में हउं पट्ठविउ दूउ रिउ जंपइ खलासिरि[4]सूलभूउ।
गहिएण दविणपब्भारएण सीसें सिरिवम्महो केरएण।
विप्फुरियरयणकुंडलधरेण अपणामें खंडियतुहसिरेण।
मरु कवणु दूउ किर कवणु राउ सव्वहं पाडमि जमदंडघाउ।
णीसारहु मारहु पिसुणुं[5] धिट्ठु सरसुत्तियारु पाविट्ठुं[6] दुट्ठुं।
तं णिसुणिवि णरु दट्ठोट्ठरुट्ठु णं कंसमहाहवे देउ विट्ठु।
खुद्दें[7] सहुं किं पियजंपिएण सत्थिहिं किं घित्तें घिएण।

घत्ता—दुव्वयणणिवायहिं पहरणपायहिं पसमिज्जइ खलु वड्डियउ।
इय भणिवि सदप्पें भुयमाहप्पें वारणखंभु णियड्डियउ॥

10

The battle.

दुवई—णं पज्जलिउ पलयकालाणलु संगरि तोसियच्छरो।
णं धुयकेसरोहु पंचाणणु णं खयदिणसणिच्छरो[1]॥

उद्धवंतु[2] बहुमच्छरो भडो हत्थिखंभहत्थो महाभडो।
चरणचारें[3]चालियधरायलो धाइओ भुयातुलियमयगलो।
ता कयं तेहि तेण दारुणं परियलंतवणरुहिरसारुणं।

9. १ D किंकरवराम्मि. २ E अरिदवणु. ३ E रूसहि पत्थिव. ४ E सिरि. ५ C पिसुण. ६ E पाविट्ठ. ७ C omits this foot. ८ AB सहिं. ९ A वायहिं; E घायहिं.

10. १ ABD खयदिणमणिसणिच्छरो. २ B उद्धवंसु. ३ E चाल.

मलियदलियपडियखलियसंदणं णिविडगयघडावीढमद्दणं ।
सुहडगोंदलु[4]हामकलयलं धारणीयल्लु[5]लियंतखुंभलं ।
रत्तमत्तवेयालविंभलं फुडिय[6]पडियपडु[7]पडहमद्दलं ।
गरुयपहरभरदमियदुद्दमं दुग्गमं वसावारिकद्दमं ।
विविहजाणजंपाणभंजणं तियसकामिणीचित्तरंजणं ।
मिलियघुलियदसदिसिविहंगयं चुण्णचुण्णचूरियतुरंगयं ।
णिवडियाहरणरयणभासुरं गयणमंडलागयसुरासुरं ।
महिणिहित्त[8]सियछत्तचामरं तुंडमुंडभेरुंडभामिरं ।
वइरिमाणिणीहिययजूरणं[9] उद्धबद्धचलचिंधलूरणं ।
रक्खसीमणाणंदपूरणं विसमवीरमुसुमूरणं रणं ।

घत्ता—करिखंभविहत्थउ हणणसमत्थउ पहरइ बालसहोयरु ।
णं तुलियगयासणि भडचूडामणि कुरुबालि भमइ विओयरु ॥ १० ॥

11

Aridamana is captured and handed over to Srivarma by the younger brother.

दुवई—ता सेण्णं दिसासु विगयं सभयं विलुलंतकोंतलं[1] ।
णं तियसिंदविंदकंदावणे रावणे कुद्धे सुरबलं[2] ॥

अरिदमणु[3] पधायउ साहिमाणु हणु हणु भणंतु कड्ढिवि[4] किवाणु ।
ता गणियासुंदरिमणहरेण जयसिरिहरेण पसरियकरेण ।
णं[5] कम्में जीउ सदोस[6]भरिउ रसवाइएण रसु जेम धरिउ ।
बद्धउ णं कइणा कव्वभाउ णिउ घरहो गउडरायाहिराउ ।
अरिणरवहुकरकंकणहरेण दक्खालिउ ससुरहो सुंदरेण ।
किण्णरकरवीणागीयणामें[7] ओलग्गइ पइं दाइज्जु[8] माम ।
ता तेण पलोइउ[9] बाहुसीसु[10] हउं एवहिं महिमंडलि महीसु ।
पइं जेहउ जसु घरे सयणरयणु आसंकइ इंदु वि सहसणयणु ।
एवंहिं[11] मज्झु जगि पडिमल्लु णत्थि भडकालदूउ गयगंधहत्थि ।
तुहुं एक्कु[12] जि असहायहो सहाउ पुणु णाविवि भाउणा दिट्ठु माउ ।

४ C गुंदलु० ५ E णीत. ६ E कुडिय. ७ E पड. ८ E णिहत्त. ९ A जूरयं.
11. १ C कुंतलं. २ ABD रिउबलं. ३ E अरिदवणु. ४ E कढ्ढिय. ५ E णिय. ६ ABCE सदोसु. ७ C गीयमाणु; D गीयमाण. ८ AE दाइज्ज. ९ E पलोयउ. १० CD बाहुभीसु. ११ C एमहिं. १२ C इक्क.

घत्ता—अण्णहिं दिणि जिट्ठे दिट्ठसइट्ठें पुच्छिउ भाउ काणिट्ठउ।
तुहुं सहुं णियघरिणिए णं करि करिणिए इह णिवसहि संतुट्ठउ ॥ ११ ॥

12

Vyala goes to Kanakapura and loses his third eye at the sight of Nagakumara.

दुवई—हउं जाहीमि णवर णरसुंदर कणयउरं घरुज्जलं।
णायकुमारवीरगुणगायणगणसंगीयमंगलं ॥

चापण जेण दीणंतु विहिउ जसु जेण दिसाकरिकुंभि णिहिउ।
वइरंतु खग्गु भुअणंतु णाणु जसु केरउ सुम्मइ जगि पहाणु।
सोहग्गु वि वण्णिज्जइ गुणीहिं कामिणिमाणंतु सुकामिणीहिं।
जो रूवें अण्णु जि विहिविवेउ जो संपइ भण्णइ कामएउ।
सो गंपि णिहालमि रायउत्तु इय पुच्छिवि गउ सहसा तिणेत्तु।
महि विहरमाणु कणयउरु पत्तु जोयउ जणेण सयवत्तवत्तु।
जणु जोयइ जंपइ चोज्जु करइ ण कवालु धरइ ण तिसूलु धरइ।
णउ विसहरु कंकणु णउ वलहु अवइण्णउ तिणयणु णयरि रुद्दु।
करि चरणंगुट्ठें चोयमाणु तहिं अवसरे पिउपुरे पइसमाणु।
दिट्ठउ विसमच्छें पंचबाणु जणु णट्ठउ पहिउ ण मुयइ ठाणु।
ओसारिवि मयमत्तउ मयंगु रुद्दें पहेण चल्लिउ अणंगु।
अवलोयणेण संजणिय तुट्ठि तहिं दोहि मि हूई इक्क दिट्ठि।

घत्ता—तइयच्छि पणट्ठउ लोयहिं दिट्ठउ भणिउ मयणु जोयंतहो।
तहुं तिज्जउ लोयणु चोज्जुक्कोयणु पत्तउ पासि कयंतहो ॥ १२ ॥

13

Recollecting the prophesy of the sage he took up service with Nagakumara.

दुवई—ता णियणयणजुयलु करजुयलें ढंकिवि तेण जोइयं।
पुरवरु सुरहरेहिं सोहंतु महंतु वि णावलोइयं ॥

१३ ABCD भाइ. १४ ABD वणकारिणिए.

12. १ E रयणउरं. २ E कुमारुवीरु. ३ D गायणु. ४ E वइरत्तु. ५ E भुवणत्त. ६ E सयवत्तु. ७ D कंठि. ८ E अवयण्णउ. ९ AB चरणंगुट्ठहें, E चरणंगुट्ठहिं. १० CE तुद्दु.

13 १ ABCD जोइउ or जोइओ. २ E सुहहरोह. ३ ABCD लोइउ or लोइओ.

भालयलणयणसंभारयारु चिंतिउ संजमधरवयणु चारु ।
गयंदप्पें करिकरदीहबाहु जयकारिउ जायवि णिययणाहु ।
कुमरेण भणिउ णट्ठासणिल्लु परबलबलहरु णरवरु णवल्लु ।
पंथहो णोसरियउ णिएँवि णाउ अम्हारिसु को वि महाणुभाउ ।
करि धरमि णवर विणिबद्धणेहु णिसुणमि किं बोल्लइ धीरु एहु ।
ता ढुक्कु सुहडु णयविणयसंगु कुंजरपयणहपडिबिंबियंगु ।
सव्वंगु णविउ परमेसरासु पभणिउ तुहुं पहु हउं तुज्झ दासु ।
लोयणणासेण वियाणिओ सि ता भणइ मारु महु बंधु होसि ।
ए एहि बप्प चडु गयवरिंदि कण्णाणिलघोलिरभमरविंदि ।
संभासिउ तोसिउ साहिमाणु करिवरि विलग्गु णं उयए भाणु ।

घत्ता—णिउं सुंदरु णियपुरु पहु अंतेउरु जहिं पइट्ठु कामाउरु ।
तहिं भडु ण विसज्जिउ कलिमलवज्जिउ थिउ दुवारि णं गिरिवरु ॥ १३ ॥

14

Warriors of Sridhara, sent to kill Nagakumara, are challenged at the door by Vyala.

दुवई—ता कहियं चरेण भो सिरिहर लहु पट्ठवहि किंकरा ।
जे लग्गंति दंतिदंतग्गहिं जे परणरखयंकरा ॥

अच्छइ दाइउ विससिहिसमाणु इक्क जि रइमंदिरि कीलमाणु ।
जइ अज्जु ण हम्मइ मच्छरिल्लु तो पच्छइ देसइ दुक्खसल्लु ।
ता पेसियाइं परिचत्तभयइं पक्कलपाइक्कइं पंचसयइं ।
उद्धाइयाइं डसियाहराइं आवंतइं असिवरफरकराइं ।
जयवइपुत्तें दिट्ठाइं ताइं अब्भंतकोवभावंगयाइं ।
राणि दाणि माणि पालियछलेण पुच्छिउ पडिहारु महाबलेण ।
घरु पइसरंति ए कासु भिच्च दीसंति सूर संगरि दइच्च ।
ता कहिउ तेण पडिवक्खदास हणु हणु बंधवजणपूरियास ।
तं आयण्णिवि पडिभडणिसुंभु उम्मूलिउ तेण गइंदखंभु ।
संपत्तसुहडं अब्भिडइ सुहडु संभेडु जणिउ घणहणणणिविडु ।

४ CE सारु. ५ C कंदप्पें. ६ C कारमि. ७ E णियवि. ८ D विलग्गु. ९ ABDE णिय.
14. १ E दायउ. २ AB वरवत्त; C वरच्चत्त. ३ C पाइक्कइं; E पायकहिं. ४ E भावंतयाइं. ५ E गयंद. ६ A सुहड. ७ E दाणहण°.

घत्ता—आलग्गइ वग्गइ रंगइ णिग्गइ पहरइ धारइ थंभइ ।
वेढिउ चउपासहिं भडहिं सरोसहिं जयवइपुत्तु वियंभइ ॥ १४ ॥

15

Vyala kills all the warriors. Nagakumara is advised by his father to leave the country in order to avoid a fratricidal war. He obeys and goes to Mathura with his retinue.

दुवई—पेल्लइ दलइ मलइ उल्ललइ महाणरु घायवेवियं ।
कड्ढइ धरइ सरइ पच्चारइ चूरिवि हरइ जीवियं ॥

रिउकिंकराइं खंभें हयाइं अंगाइं दिसावलि णं कयाइं ।
खग्गाइं पडिखंडियइं खणखणंति कुंतइं भज्जंतइं कसमसंति ।
अंतइं णिग्गंतइं चलचलंति लोहियइं झरंतइं सलसलंति ।
चम्मइं लंबंतइं ललललंति हड्डइं मोडंतइं कडयडंति ।
रुंडइं धावंतइं दडयडंति मुंडइं णिवडंतइं हुंकरंति ।
डाइणिवेयालइं किलकिलंति
इय रिउकिंकर हय सयल जाम णीसरियउ णायकुमारु ताम ।
संजायउ कोलाहलु गहीरु रणु जित्तउ पणविउ पहुहे वीरु ।
जा रूसिवि वइरिहे उवरि चलिउँ ता मंति णयंधरु तहिं जि मिलिउ ।
तें भणिउ कामु तुह कहहिं ताउ महिमंडलि होसहि तुहुं जि राउ ।
कुलकलहें कहिं णीसरिवि जाहि हक्कारिउ पुणरवि काहिमि एहि ।
ता कुमरें रक्खिय गुरुहुं छाय आवंति णिवारिय णिययमाय ।
घत्ता—सहुं तेण सवालें मित्तें वालें सहुं सेण्णें रंजियसुरे ।
जाइवि थिउ वम्महु परणरदुम्महु पुप्फयंतु महुराउरे ॥ १५ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकव्वे वालवीरलंभो णाम चउत्थो परिच्छेओ समत्तो ।

॥ संधि ॥ ४ ॥

८ CE रंभइ.

15. १ E दलमलइ. २ B मिलइ. ३ CE पडिखलियइं. ४ C चलवलंति. ५ E कंडइं. ६ ABE वेतालइं. ७ E चडिउ, ८ E भणिउ. ९C पुणु.

V

1

Nagakamara's camp outside Mathura. His visit to the town causes a thrill among the courtezans, one of whom. Devadatta makes bold to invite him.

ता महुरहे बाहिरे थिउ सिमिरु सोहंतु पंचवण्णेहि णिरु ।
पडमंडवदूससमग्घविउ णं धरणिहे मंडणु णिम्मविउ ॥ ध्रुवकं ॥

फलदलजलतणकट्ठसमग्गएं[1]   महियले णीरुए हयउवसग्गए ।
वालें सेणाणाहें थवियउ   परियणु णिरवसेसु संथवियउ ।
सहुं कडउल्लें थक्कउ साहणु   पुरु जोयहुं वम्महु सुपसाहणु ।
गउ सिंधुरवरखंधारूढउ   कइवयकिंकरजसपरिरूढउ ।
वेसावाडइं[2] झत्ति पइट्ठउ   मयरकेउ पुरवेसहिं दिट्ठउ ।
का वि वेस चिंतइ गयसुण्णा   ए थण पयहो णहहिं ण भिण्णा ।
का वि वेस चिंतइ किं वड्ढिय   णीलालय ए एण ण कड्ढिय ।
का वि वेस चिंतइ किं हारें   कंठु ण छिण्णउ एण कुमारें ।
का वि वेस अहरग्गु समप्पइ   झिज्जइ खिज्जइ तप्पइ कंपइ ।
का वि वेस रइसलिलें सिंचिय   वेवइ वलइ घुलइ रोमंचिय ।

घत्ता—ता वीणाकलरवभासिणिए देवदत्तए रायविलासिणिए ।
हियउल्लए कामदेउ ठविउ कयपंजलिहत्थें विण्णविउ ॥ १ ॥

2

Nagakumara accepts her hospitality. He learns from her about the confinement of the princess of Kanyakubja by the ruler of Mathura.

परमेसर कारुण्णु वियप्पहि[1]   जिह मणु तिह घरपंगणु[2] चप्पहि ।
तं णिसुणिवि उवयरियउ तेत्तहे   तं तहे रमणिहे मंदिरु जेत्तहे ।

1. १ CE फलजलतिणकणकट्ठसमग्गए. २ AB वाडउ; E वाडए.
2. १ C णियच्छहि. २ E पंगुणु.

आसणु दिण्णु णिसण्णउ रयणिहिं णिव्वत्तिय मज्जणभूसणविहि ।
भोयणु भुत्तउ मत्ताजुत्तउ सरसु कइंदें कव्वु व उत्तउ ।
कामें कामिणि भणिय हसेप्पिणु जामि मुद्धि णीसेसु भमेप्पिणु ।
अज्ज वि मइं जोपव्वउ पुरवरु ता वरवेसए दिण्णउ उत्तरु ।
मा जाएसहि रायदुवारहो दुट्ठहो दुव्वयणहो दुव्वारहो ।
मा णिवडेसहि असिवरतोयए तौ तरुणेण वुत्तु पियवायए ।
भद्दि ण जामि कहहि किं कारणु करइ राउ परवीरवियारणु ।
णयणवयणणिज्जियमयचंदए भणियउ गणियए मणु आणंदए ।
कण्णाउज्झहे णयरिहे राणउ विणयपालु[10] णामेण पहाणउ ।
विणयमइ[11] त्ति घरिणि रज्जेसरि ताहे धीय णिरुवम गब्भेसरि ।
सीलवइ[12] त्ति सीहपुररायहो हरिवम्महो जयलच्छिसहायहो ।
दिज्जंहु[13] जंति जंति पहु [14]रुंभिवि किंकरलक्खइं समरि णिसुंभिवि ।

घत्ता—महुराउरिणाहें हित्तियए मंधायणराहिवपुत्तियए[15] ।
बंदीहरे कंटयवइछ्इए[16] अच्छंतिए ताए महासइए ॥ २ ॥

3

Nagakumara promises her informant not to go there to imperil his life, but he goes straight to the confined princess, being implored by whom, he attempts to rescue her.

परउवयारि वीरु[1] बलवंतउ तुम्हारिसु माणुसु आवंतउ ।
पेक्खिवि पुक्करंति णउं[2] थक्कइ तं मेल्लवहुं ण सक्कु वि सक्कइ ।
ता अलियउ जि पवुत्तउ उत्तरु को तं तरइ जलहिजलु दुत्तरु ।
को पडिखलइ समरि जमकरणइं को रक्खइ बलवंतहं सरणइं ।
किं मह्नु पुरवरेण दिट्ठेण वि किं राएण एण दुट्ठेण वि ।
पुरबाहिरे णिरुद्धरविभासहो हउं जाएसमि दूसावासहो ।
एम भणेप्पिणु गउ मइवंतउ कण्णाकारागारउ पत्तउ ।
दिट्ठउ कण्णए कुवलयमंडणु णं छणदिणि उइयउ मयलंछणु ।

३ E कयंदें. ४ E जोइव्वउ. ५ AB जाहि मा एहि. ६ E तोडइ. ७ C तो. ८ C परवीय॰॰
९ E आणंदिए. १० C विणयवालु. ११ E मय त्ति. १२ C वय त्ति. १३ ABD दिज्जइ; E दिज्जहो.
१४ ABD रुंधिवि. १५ E मुद्धाहि. १६ E °च्छियए.

3. १ C धीरु. २ E णवि. ३ AB णिबद्ध. ४ AB जाएमि.

भणिउ ताइ भो णरपंचाणण भो जयलच्छिविलासिणिमाणण।
भो भो सरणागयपविपंजर दुक्खरुक्खचूरणदिसिकुंजर।
दीसँहि को वि कुलीणु महापहु फेडहि महु बंदिहे बंदिग्गहु।
घत्ता—ता कुमरेँ[६] किंकरवर भणिय कड्ढहु बलिवंड सुलोयणिय।
सस एह महारी जो धरइ सो इंदु वि समरंगणे मरइ॥ ३॥

4

Conflict between the forces of Durvachana, the king regent of Mathura, and those of Nagakumara.

ता णिट्ठुरकर भिउडिभयंकर।
बइरिखयंकर णियवइसंकर।
झसमुंग्गरकर[१] धाइय णरवर।
परजयसिरिहर मयणहो किंकर[२]।
इयर वि अंतरे थिय एत्थंतरे।
दुव्वयणुब्भड सुहड महाभड।
जयसिरिहारणे कण्णाकारणे।
आयउ भंडणु करसिरेँ[३]खंडणु।
उयरवियारणु पहरणवारणु[४]।
असि खणखणरव हणरव रउँरव[५]।
मयगलपेल्लणु लोहियरेल्लणु।
रहवरखंचणु केसालुंचणु।
पाडियधयवडु सूडियहयथडु।
छुरियायड्ढणु[६] मच्छरघणघणु।
णिरु णिब्भिच्छिरिहिं जुज्झिवि भिच्छिरिहिं।
कड्ढिय सुंदरि णं सुरवरसँरि[७]।
सयराणंदहिं कुलणहचंदहिं।
पत्तहिं भल्लउ दुव्वयणुल्लउ।

५ C दीसइ. ६ E कुवरें.

4. १ E मोग्गर. २ ABC omit this line. ३ B सिरि. ४ A चारणु. ५ C रवरव. ६ E मड्डुण. ७ CD सिरि.

कण्णालुद्धउ   जमु जिह कुद्धउ ।
लहु सण्णद्धउ   पविलंबियधउ ।
पयखोहयगउ   झत्ति समागउ ।

घत्ता—हयगयखरकरहारोहणइं तइलोक्कचक्कसंखोहणइं ।
आलग्गइं गहियपसाहणइं दुव्वयणमयणणिवसाहणइं ॥ ४ ॥

5

Vyala's appearance on the scene of fight and Durvachana's submission to him.

खग्गेहिं छिंदंति   सिल्लेहिं[1] भिंदंति ।
बाणेहिं विंधंति[2]   फरएहिं रुंधंति ।
पासेहिं बधंति[3]   दंडेहि चूरंति ।
सूलेहिं हूलंति[4]   दुरएहिं पीलंति[5] ।
पाडंति[6] मोडंति   लोट्टंति घोट्टंति[7] ।
रोसावऊण्णाइं   जुज्झंति सेण्णाइं ।
ता भासियं तस्स   वीरस्स वालस्स ।
केणावि पुरिसेण   कयसुयणहरिसेण[8] ।
तरुणीणिमित्तेण   हणणिक्कचित्तेण ।
दुव्वयणणामेण   रामाहिरामेण ।
रुद्धो तुहं सामि   मायंगगयगामि[9] ।
तं सुणिवि विप्फुरिउ   रोसेण अइतुरिउ ।
णीलइरिकरिचडिउ   अइऊण तहो भिडिउ ।
पियवम्मउत्तस्स   रणभारजुत्तस्स ।

घत्ता—णियपहु पेक्खवि भयथरहरिउं[10] भडु करिवरखंधहो ओयरिउं[11] ।
आएवि वालहो पयजुएं[12] पडिउ पभणइ हउं अडु दइवें णडिउ ॥ ५ ॥

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८ E णडु.

5. १ E सेल्लेहिं. २ E वधंति. ३ BCD विधंति. ४ C कूलंति. ५ C पीडंति. ६ E फाडंति. ७ C घुट्टंति. ८ C सुकय; E सुणय. ९ C गइ. १० E थरहरियउ. ११ E उयरियउ १२ E जुयं°.

6

Durvachana implores forgiveness of Nagakumara. The princess of Kanyakubja is sent with due honour to her father.

खम करि परमेसर कुलभूसण   देवदेव दुज्जणकयदूसण ।
कवणु कुमारु एहु कहिं आयउ   णिरुवमलक्खणलक्खियकायउ ।
भासई महुराहिउ जगे सारउ   ण वियाणहि तुहुं सामि महारउ ।
पुत्तु जयंधररायहो केरउ   माणिय फणिमणिकिरणुक्केरउ ।
भणइ मंति जो तुम्हहं राणउ   सो अम्हहं गुरुगुरुहुं समाणउ ।
कुंडलमंडियगंडयलुल्लउ   खमउ लेउँ महु सिरकमलुल्लउ ।
जं जाणइ तं सो वि[4] अणुट्ठउ   छुडु छुडु केम वि मच्छरु णिट्ठउ ।
तं णिसुणिवि बालें णिउ तेत्तहें   अच्छइ भडचूडामणि जेत्तहें ।
भणइ सुहडुं[5] भो पत्थिवसारा   महुर महारी णयरि भडारा ।
एहुं मंति मेरउ किं किज्जउँ   भणसु दिसाबलि अज्जु जि दिज्जउँ ।
कहिउ असेसु वि अवरु वि वइयरु   ता संतुट्ठु सुट्ठु रमणीसरु ।

घत्ता—पडिवण्णी णियसस गउरविय सहुं बहुपरिवारें पट्ठविय ।
कोमलतणु णिज्जियललियलय सा तायहो केरउ णयरु गय ॥ ६ ॥

7

Nagakumara sees the lute masters and learns from them about Tribhuvanarati, the Kashmir princess who would marry only him who could vanquish her in lute-playing.

अच्छइ महुरहिं पुण्णमणोरहुं   भमरु व माणियमालइसोरहु ।
णंदणवाणि कीलंतें संतें   केयइकुसुमवासु गेण्हंतें ।
पुण्णायइ पुण्णाइं व [3]लिंतें   पाणिपउमु पउमोवरि दिंतें ।
दिट्ठइं जाणियगेयवियारहं   पंचसयइं वरवीणायारहं ।
ताहं पमुहु तहिं इक्कु णियच्छिउ   कुमरें रायउत्तु आउच्छिउ ।

6. १ A भासिउ. २ C फण. ३ B लोउ. ४ C जे. ५ D सुहड. ६ C एउ ७ CE किजइ. ८ CE दिजइ. ९ E रणीसरु.

7. १ E °रहे. २ MSS पुण्णाउ. ३ BD लेंतें. ४ E °यारइं. ५ C णाह.

किं फलु दिट्ठउ वीणाभासें   भासिउ जालंधरराएसें।
किंसिधवलु णामें कस्सीरएं   देसें पसिद्धणयरे कस्सीरएं।
राउ णंदि णंदवइ किसोयरि   तासु देवि णावइ मंदोयरि।
सुय तिहुयणरइ किं वण्णिज्जइ   तं वण्णंतु विरंचि वि झिज्जइ।
सा वीणापवीण सुहंयारी   णं वाईसरि परमभडारी।

घत्ता—जो णिवसुयहि वि दिहि जणइ आलावणियंइं सुंदरि जिणइ।
णियणयणोहामियसिसुहरिणि सा पिययमें होसइ तहो घरिणि ॥ ७ ॥

8

Nagakumara visits Kashmir and becomes the guest of king Nanda.

उज्जलच्छणताराचइमुहियएं   णयणाणंदए णंदहो दुहियएं।
हउं वीणाए जिणेप्पिणु घल्लिउ   एवहिं पुणु सिक्खहुं संचल्लिउ।
पिय परिणेसमि कालें जंतें   ता सम्माणिउ किण्णरिकंतें।
गउ वीणागुरु कहिं वि सइच्छए   वालु पवोल्लिउ पहुणा पच्छए।
दिण्णु रज्जु पुणरवि दुव्वयणहो   तोसियपोसियपरियणसयणहो।
सहुं दोहिं मि गेहिणिहिं तुरंगें   सहुं वीरेण तेण मायंगें।
गउ झसचिंधु णवर कस्सीरहो   कस्सीरयपरिमिलियसमीरहो।
कस्सीरउ पट्टणु संपाइउ   चामरछत्तभिच्चरहराइउ।
णंदु राउ सवडंमुहुं आइउ   णारिहे पेम्मजरुल्लउ लाइउ।
का वि कंत झूरवइ दुचित्ती   का वि अणंगपलोयणे रत्ती।
पाएं पडइ मूढ जामायहो   धोयंइ पाय घएं घरु आयहो।
घिवइ तेल्लु पाणिउ मण्णेप्पिणु   कुर्डु देइ छुडु दारु भणेप्पिणु।
अइअण्णमण डिंभु चिंतेप्पिणु   गय मज्जारयपिल्लउ लेप्पिणु।
धूवइ खीरु का वि जलु मंथइ   का वि असुत्तउ मालउ गुंथइ।
ढोयइ सुहयहो सुहइं जणेरी   भासइ हउं पिय दासि तुहारी।

६ E °रइं. ७ E देसि पसिद्धि णयरि; C पसिद्धे. ८ C मंदोवरि. ९ E सुहियारी. १० E सुयहे.
११ C आलावणियए; D °णिया १२ E जिणियइ. १३ C पियतम.

8. १ E °यइं. २ A किण्णर°. ३ E °यउ. ४ E णारिहि पोम्मजलुल्लउ. ५ D धोइय; E धोएइ.
६ D कट्ठु. ७ AB लिप्पिणु. ८ E धोवइ. ९ C जल. १० E मालइ.

घत्ता—गउ मंदिरु [11]भंजणमंडणइं र[12]इयइं माणिणिमणखंडणइं ।
उवढवियइं भोयणभूसणइं देवंगइं वत्थइं णिवसणइं ॥ ८ ॥

9

Love springs at first sight.

अण्णहिं दिणि हंसीसि हसंतें पुच्छिउ णंदु मणोहरिकंतें ।
पुरवरे वीण को वि किं जाणइ कहइ णराहिउ सोत्तइं पीणइ ।
पुत्ति महारी उव्वसि मीणइ वीणावज्जु चारु परियाणइ ।
जाम[1]हिं आलावणि आलावइ ताम[2]हिं जिणमुणिहिं वि मणु रावइ ।
ता वक्खालिउ मुद्धहे णरवरु णं कामें धणु गुण[3]संधियसरु ।
पियविरहें मणु दुक्खइ दुक्खइ सुद्धु मुहुलउ सुक्कइ सुक्कइ ।
अंगु अणंगें[4] तप्पइ तप्पइ दंसणे रइजलु छिप्पइ छिप्पइ ।
गच्छंतिहे[5] गइ गुप्पइ गुप्पइ
वल्लहगुणकंह[6] जंपइ जंपइ अण्णकहंतरे कुप्पइ कुप्पइ ।
पिय सुंदरि णं जीवें मुक्की परवस तंतीवज्जउ चुक्की ।
पुणु कामेण वीण अवलोइय कामिणि जिह गुणेण संजोइय ।

घत्ता—जुयराएं तंतिहिं दिण्णु करु वीणासरु णावइ कुसुं[7]मसरु ।
सुइसुसिरें हियइ पइट्ठु किह तिहु[8]यणरइ घुम्मिवि पडिय जिह ॥ ९ ॥

10

The marriage. Nagakumara learns from a merchant about some marvels in the Ramyaka forest and starts for the place.

विहिओ सुयणा[1]णं उच्छाहो दुण्हं पुरणाहेण विवाहो ।
अहिणवमुग्गं[2]मणोहरवयणा बहुलायण्णा दिण्णा कण्णा ।
णायकुमारहो संगें लग्गा अज्झासा इच्छियसंसग्गा ।
किण्णरिदेविमणोहरियाओ णियपुत्तीओ जिह धरियाओ ।
वालस्स य रइयं सम्माणं मयरद्धयपडिवत्तिसमाणं ।

११ ABC सजण° १२ C घइयइं.
9. १ E जावहिं आलावहिं. २ ABD तावहिं. ३ E गुणु. ४ E अणंगइं. ५ E गच्छंतिहिं गय. ६ E किइ. ७ CE मयणसरु. ८ E तिहुवणरइ.
10 १ D सुयणाणंदउच्छाहो. २ BCE मुद्ध.

ता णं भुंजियभोयसुहाणं　　णंदावासे णिवसंताणं।
बहुधणदत्तो वणिवरउत्तो　　भवणं पत्तो सायरदत्तो।
विहुरविरामं दाउं हेमं　　ससियरधामं मोत्तियदामं।
उइओ रुंदो णं छणइंदो　　जणियाणंदो दिट्ठो णंदो।
महुरं गुणिणा जलहरझुणिणा　　ढोइयमणिणा भणियं वणिणा।
इत्थु पुरे णववणीलारामे　　कोइलकलरवविलसियकामे।
णिवसामो[5] तुह पायच्छाए　　खंडियंचोरजारजायाए।
पहुकेराए थक्को वणिओ　　अण्णेसिं रइवइणा भणिओ।
कोऊहलयं किं ते दिट्ठं　　ता वइसेण विसिट्ठं सिट्ठं।
रम्मयगहणे अत्थि तिसिंगो　　सिहरीतुंगो छित्तपयंगो।
तस्स तले हल्लियरंभवणं　　भूतिलयं विमलं जिणभवणं।
सव्वसुवण्णमयं मणिसिहरं　　णववासरयरकररासिहरं।
चोज्जं तस्स कवाडं दिण्णं　　इंदस्स वि कुलिसेण ण भिण्णं।
अच्छइ[11] ढंकियं णत्ताहं　　अरहयजिणमुहदंसणलाहं।
अवरो धरियसरासणबाणो　　समरो मोरपिंछपरिहाणो।
अपुसियणयणचुंयंसुअपिच्छं　　अण्णायं णिव घोसइ णिच्चं।

घत्ता—ता कुंजरलीलागामिणिहिं सहुं सेण्णें सहुं णियकामिणिहिं।
सहुं मित्तें माणिणिमणमहणु गउ वम्महुं तं गिरिवरगहणु ॥ १० ॥

11

He sees the Jina temple the doors of which were shut for ages but which gave way at his touch. He then sees the Bhilla who was pining in the separation from his wife and was crying for help.

पत्तउ दिट्ठी वणमंडियरस　　गयरयंहयचुयंणवचंदणरस।
कद्दमदुग्गमरुंजियमहुयर　　फलिहसिलायलसंठियसुरवर।
हरिणहदलियकुंभिकुंभत्थल　　विलुलियरत्तलित्तमुत्ताहल।

३ E सिसियर. ४ C °कुणिणा. ५ AB णिवसामे. ६ C रंजिय; ABD रंडिय. ७ C अण्णिसिं; E अण्णेसें. ८ C रइवयणा. ९ E तिसंगो. १० C चुज्जं. ११ E अच्छय. १२ C पिच्छि. १३ C सुअंसु; E चुअंसु वपिच्छं. १४ E वम्महो.

11. १ E रह. २ E चुअ.

पही काणणमहि जोयंतें विट्ठउ जिणवरभवणु भमंतें ।
बहुसंचियवुक्कियरयसाडइं करफंसेण गयाइं कवाडइं ।
दिट्ठउ चंदप्पहपडिबिंबउ णं ससिबिंबेउ जसणिउरुंबउ ।
जहिं जहिं दीसइ तहिं तहिं चंगउ पण्णासुँसरधणुसयतुंगउ ।
अहिसिंचिउ तं पुज्जिउ वंदिउ अप्पाणउ णिरु गरहिउ णिंदिउ ।
हो किं सग्गें खयसंसग्गें किं सोहग्गें पुणरवि भग्गें ।
किं णेहें वड्डियसिविणेहें किं देहें जीवियसंदेहें ।
इज्झेउ चलसारु संसारउ महु चंदप्पहु सरणु भडारउ ।
पुणु वीणावज्जें सियसेविउ णच्चवियउ तिण्णि वि मईंप्पविउ ।
लीलौंकमलणिहियवड्डुसीसें णिग्गंतेण तेण जुवईसें ।

घत्ता—ता दिट्ठु पुलिंदउ दीणमणु सबरीविओयसिहिदड्ढतणु ।
परितायहुं परितायहुं भणइ णिसुणंतहं कारुण्णउ जणइ ॥ ११ ॥

12

Nagakumara visits the habitation, in Patala, of the demon who had carried away the Bhilla's wife.

सो पुच्छिउ किण्णरिभत्तारें भणु किं वणु बहिरिउ पुक्कारें ।
चवइ चिलाउ एत्थु भाभासुरु कालगुहंते वसइ भीमासुरु ।
सरलकमलदलदीहरणेत्ती तेण महारी पणइणि हित्ती[2] ।
दीणुद्धरणु भडारा भावहि जइ सक्कहि तो लहु देवावहि ।
ता तं[3] वणयरवयणु पडिच्छिउ मोयणु तहो वणयरहो पयच्छिउ ।
सइं भुत्तउ भुत्तुत्तरकालए सहुं बोलें पईंसरिवि पयालए ।
पायालि दाणवभवणुल्लउ दिट्ठु अदिट्ठपुव्वु अइभल्लउ ।
पंचवण्णधयवडहिं पसाहिउ मोत्तियकणरंगावलिसोहिउ ।

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३ D° बिंबिउ. ४ E° सोत्तर. ५ E डज्झिउ. ६ C विनि वि णियदेविउ; E तिण्णि वि णियदेविउ.
७ C कीला. ८ E समरी. ९ E° हो.

12. १ C इत्थु. २ E हत्ती. ३ E तैं. ४ ABC वालि. ५ E पयसरिवि. ६ DE पायालें.
७ E दाणुव. ८ BD अइट्ठ; C अहट्ठ. ९ C मुत्तियकरणंगावलि.

णवकप्पद्दुमपल्लवतोरणु वीरु णिहालिवि ण किउ णिवारणु।
कट्ठघडिउँ णं जीवें मुक्कउ थिउ पडिहारु बारि तुण्हिक्कउ।
गय बिण्णि वि जण वीर महाइय असुरत्थाणु खणेण पराइय।
घत्ता—वम्महदंसणे उक्कंठियउ सीहासणे असुरु ण संठियउ।
सुरसमरसएहिं अणिट्ठियउ अग्घंजलि करिवि समुट्ठियउ ॥ १२ ॥

13

The demon honours Nagakumara; the Bhilla's wife is restored to him and the prince acquires a sword, a couch, and many other gems.

दिण्णउ आसणु किउ संभासणु रयणविहुसणु मणहरु णिवसणु।
असिवरु सूरहं सुरहं वि णिम्मलु रयणकरंडणामु सेज्जायलु।
लइ लइ ललियलील ललणावर कयकुसुमसरपसर करिकरकर।
रक्खियाइं मइं तुज्झु णिमित्तें अवहारहि पहु दिव्वें चित्तें।
जं किउँ मइं वणयरपियहारणु तं पहु तुम्हागमणहो कारणु।
ता मयणेण भणिउ मणहारिणि देहि समंरि समरहो सुहकारिणि।
सा वि समप्पिय तेण तुरंतें भिल्लें अवलोइय विर्यसंतें।
पुणु पहु पभणइ दणुय णिरिक्खहि अज्जँ वि रयणइं तुहुं परिरक्खहि।
अग्गइ बालहो विणउ करेज्जसु एयइं एयहो आयहो दिज्जसु।
घत्ता—तं तिहुयणरइ कण्णारयणु तं मंडलग्गु तं मणिसयणु।
मयणहो जि हुंति गइराइंयहो जगे पुप्फयंततेयाहियहो ॥ १३ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकव्वे कण्णाकरवालदिव्वसेज्जालंभो णाम पंचमो परिच्छेउ समत्तो।

॥ संधि ॥ ५ ॥

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१० A घडिं. ११ C वारे.
13. १ C मणहर°. २ CE सूरहासुरविणिम्मलु. ३ E कइ. ४ C मइं किउ. ५ ABD सवरि. ६ C. E. विहसंतें ६ E अज्जु वि. ८ E तिहुवणरइ. ९ D राययहो; E राहियहो.

VI

1

Nagakumara visits the cave called ' Kanchana Guha '.

णेहणिबंधु णिउंजिवि भीमासुरमणु रंजिवि ।
लवणहियथहरु बोल्लिवि कालगुहाणणु मेल्लिवि ॥ ध्रुवकं ॥

णिग्गंतें जंतें विउलवहे केसरिकिसोरकयहरिणवहे ।
सिरिणायकुमारें पुच्छियउ अच्छेरयणिलउ णियच्छियउ ।
जइ तो तुहुं महु सच्चउ कहहि उवयारिहे किं हियवउ रहहि ।
ता दूरंतरे थाएवि चविय सवरें कंचणगुह दक्खविय ।
बालें सहुं गउ कंपियसिहरि तहिं झत्ति पइट्ठउ पुरिसहरि ।
मणिरसणाकिंकिणिणीसणिय देवय णामेण सुदंसणिय ।
गहियग्घवर्वंसलहरमुहिय चल्लिय रइरमणहो संमुहिय ।
लहु अब्भागयपडिवत्ति कय आघोसइ सइं भो चत्तभय ।
णमितित्थहो लग्गिवि णिउणमइं मइं रक्खियाउ विज्जाउलइं ।
हुंउ भल्लउ आयउ जं णिवइ भो भो सुंदर तुहुं विमलमइ ।

घत्ता—ता पभणइ मयरद्धउ कहिं महु विज्जउ सिद्धउ ।
णिरवसेसु सुरसारिए भणु संबंधु भडारिए ॥ १ ॥

2

Sudarsanadevi tells Nagakumara how Jitasatru, the son of Vidyadhara Vidyutprabha, acquired vidyas there.

ता कहइ सुदंसण मयपउरे इह रययमहीहरे अलयउरे ।
विज्जप्पहु णामें खयरवइ तहो विमला गेहिणि हंसगइ ।

1. १ D omits ध्रुवकं. २ C हरिणि. ३ E अग्घ. ४ D वणु. ५ E गय. ६ E णउणमइ. ७ E तुहुं.

जियसत्तु पुंसु इत्थाइयउ महु केरइं मणे सम्माइयउ।
पत्थत्थए णमिणाहहो णविउ पत्थत्थए मंतु तेण ठविउ।
पयघयदहिदुंद्धहिं मिल्लियउ सउवीरें णीरें उल्लियउ।
सुद्धोयणु भोयणु अहिलसिउ मासुल्लउ रुहिरुल्लउ सुसिउ।
सायारह बारह गलिय तंहो णिम्मच्छर वच्छर सुंदरहो।
सुरसुक्खरु अक्खरु झाइयउ विज्ञाणिउ रुंबउं आइयउ।
किं किज्जइ पेसणु देव भणु जा घोसइ दिव्वपुरंधिगणु।
ता तासु झत्ति सुत्तंतियउं जगपूरहं तूरहं सद्दु सुउ।
घत्ता—तेण सणियडि णियच्छिय आलोयणिय पपुच्छिय।
उट्ठिउ भुअंणविमद्दउ किं वायउ तूरयसद्दउ॥ २॥

3

Jitasatru's panegyric of sage Suvrata.

सा भासइ जायरयव्वयहो उप्पण्णउ केवलु सुव्वयहो।
सविसायकसायरायहरहो परमेट्ठिहे णमिजिणगणहरहो।
तहिं जायउ विविहसुरागमणु बहुतूरणिणायभरियभुअणु।
ता णिग्गउ सो गउ जोइयउ केवलि केवलसिरिराइयउ।
संथुउ परमेसरं तुहुं सरणु पइं भिण्णउ इंदियणाणवरणु।
रयजलवाहहो बंद्धउ वरणु विद्धंसिवि घल्लिउ भवमरणु।
पइं पंतुं णिवारिउ जमकरणु पइं पंचविहु वि णिज्जिउ करणु।
पइं ण लयउ मणिकणयाहरणु पइं ण कियउ णियदेहहो भरणु।
पइं मण्णिय णउ णिवसिरि तणु वि माणिक्कु वि सरिसउ तुह तणु वि।
तुहुं दुज्जणसयणें समाणमणु तुहुं मंदरधीरु महासमर्णु।
घत्ता—तुहुं कयसाहुपसंसए जिण भूसियउ अहिंसए।
सुव्वय मुणिवरसारउ तुहुं सोधम्मुं भडारउ॥ ३॥

2. १ C omits पुत्तु. २ E केरए; D केरउ. ३ C वुद्धहिं. ४ CE मेल्लियउ. ५ C लंहो. ६ A झुरसुक्खरुक्खरुज्झाइयउ; B सुररुक्खसुक्खकरु झाइयउ; DE सोक्खरु. ७ E रुविउ. ८ C सुत्तंते सुउ; E सोतात्ति. ९ E भुवण.

3. १ D जयरविगुणगणहो. २ C भुयणु; E भुवणु. ३ C ग्गउ. ४ MSS. परमेसर. ५ ABD बहु उवयरणु. ६ C इंतु. ७ E सयणि. ८ ABD महासवणु. ९ E सोधम्म.

4

Suvrata's lecture on the transitary nature of worldly acquisitions.

अंतेउरु अंतेउरु हणइ खयकालहो आयहो किं कुणइ।
सण्णाहु कयंतहो किं करइ छत्तें छायउ किं [1]उंवयरइ।
णउ [2]कोहिं मि मरणदिणे उव्वरइ चमराणिलु [3]सासाणिलु धरइ।
[4]सुहु रायपट्टबंधें वसइ किं आउणिबंधणु णउ ल्हसइ।
भणु किं करंति णिब्भयकरहं णिवकिंकर वइवसकिंकरहं।
[5]कालें हएण हय किं ण हय महिहरसमाण [6]गयघड जि गय।
ण रहेहिं रहिज्जइ [7]जमहु वहु किं [8]मणुयहं लग्गउ [9]रज्जगहु।
होइवि जाइवि सहस त्ति किह रायत्तणु संझाराउ जिह।
ल्हिक्कउ णरु णियभयवसघुलिउ [10]णंउ पंतु मिच्चु दुग्गें खलिउ।
[11]पहवंतु सेयवेयंकियउ [12]चिंधें खयचिंधु ण ढंकियउ।
असिपाणिएण गुरुपावतरु परिवड्ढइ पसरियदीहकरु।
तहो केरउ [13]कडुयउ दुक्खफलु भक्खिउ वंकावइ मुहकमलु।
घत्ता—[14]रज्जाकंखए गहिय णिव अणुहुंजियलच्छीसिव।
[15]णारयगणहणहणरवे के के पडिय ण रउरवे॥ ४॥

5

Jitasatru's renunciation and instruction to the Vidyas to await the advent of Nagakumara.

परमेसर दुक्किउ अवहरमि किं रज्जें हउं जिणतउ करमि।
ता मुणिणा जाणिउ चरमतणु तं दिण्णउ बहुविहसीलगुणु।
इंदियसुहतरुपल्लवरासिउ मणवारणु तें [1]णाणंकुसिउ।
सज्झायसु[2]णियलणिरोहियउ पवयण[3]वयणहिं संबोहियउ।
सुहझाणखंभि बंधिवि धरिउ मुणिमेट्ठें वज्जियदुच्चरिउ।

4. १ A उव्वयरइ; C उव्वरइ. २ E कहमि. ३ E सासाणिरु ४ BD सहु. ५ E कालेण एण. ६ E घडिय. ७ C जमहो. ८ E मणुवहं. ९ ABD रायगहु. १० ABCD एउ; E णउ हंतु. ११ E पहिवंतु. १२ C चिंधिं. १३ कडयउ. १४ C रज्जकंखए गाहिणिव. १५ E णारयरणहणुहणुरवि.

5. १ E णाणेंकुसिउ. २ E सुणिलय. ३ C वयणहं.

सरसुहावें[4] मग्गें परिठविउ भणु किं ण पाउ धम्में खविउ।
विण्णाणभोयवरदाइणिउ तहिं अवसरि आयउ जोइणिउ।
पेमणंति[5] रई जिणसासणए तुम्हहं अम्हहं णउ पेसणए।
भणु भणु एवहि कहो अवयरहुं[6] आणसउ तुह दासिउ करहुं[6]
सीसें गुरु पुच्छिउ दुरियहरु पयहं को जोग्गउ पंवरु[7] णरु।
गुरु कहइ विणासियमयणमए णिव्वुइ[8] जिणवरे बावीसमए।

घत्ता—पुत्तु जयंधररायहो होही लच्छिसहायहो।
पयहं पेसणु देसइ अहिकुमारु पहु होसइ ॥ ५ ॥

6

The Vidyas.

परभीमयरु[1] विज्जाणियरु।
जायं[2] रिसिणा णिज्जियअरिणा।
मणि कंपियउ[3] महु अप्पियउ।
आसावसणा पयडियदसणा।
दीहरणहरा पिंगल[4]विहुरा।
बहुजंपणिया बहुलोयणिया।
कंकालिणिया कावालिणिया।
सयसूलिणिया[5] लंबिरथणिया।
भीसावणिया संतावणिया।
विद्दावणिया सम्मोहणिया।
उम्मोहणिया[6] संखोहणिया।
अक्खोहणिया[7] उत्तारणिया।
आरोहणिया संबोहणिया।
रिउमारणिया णिद्दारणिया।
महिदारणिया णहचारणिया।

४ C सुसहावे. E सुपहावें. ५ This line and the next are incomplete in C. ६ E °हे. ७ AE पवरणरु. ८ C णिव्वुए.

6. १ D भीमायरु. २ D जायं. ३ B कंपियउ. ४ C पिंगल. ५ AB omit this, while CE read सइसूलिणिया. ६ AB उब्बोहणिया; E omits this line. ७ E आखोहणिया.

जलतारणिया सरवारणिया ।
असिथंभणिया रयरुंभणिया ।
बलसुंभणिया खलडंभणिया ।
जमसंखलिया जालावलिया ।
मयविंभलिया फणिमेहलिया ।
लीलाललिया मरुचंचलिया ।
दादुज्जलिया रुइविज्जुलिया ।
सव्वोसहिया वीसासुहिया ।
तारुण्णहरी बहुरूवधरी ।
अंधारयरी चंदक्कसिरी ।
कोवारुणिया वइरवारुणिया ।
गहणासणिया कहपेसणिया ।

घत्ता—सुरणरविसहरपुज्जउ लइ लइ पयउ विज्जउ ।
देविउ गुणसंपुण्णउ तुह पुण्णेण जि दिण्णउ ॥ ६ ॥

7

Nagakumara accepts the Vidyas but directs them to await his orders there. He then visits the cave called 'Kalavetalaguha', and acquires much wealth. He also sees the old bow of Jitasatru in the 'Demon hole'.

तं सुणिवि पयावंधुरु चवइ पइं दिण्णु पडिच्छिउ मइं विलइ ।
अच्छंतु ताम तुह गिरिविवरे जयमंगलरवगंभीरयरे ।
संगामरंगपरिभमणपडु देज्जसु जइयहुं आवइ सुहडु ।
भडु सुंदरि अवरु वि अच्छरिउ ता ताए कुमारहो वज्जरिउ ।
एत्थत्थि कालवेयालगुह तहिं जाहवि पइसहि चंदमुह ।
तो तहिं जि पइट्ठउ चंडभुउ वेयालें थुइवयणेहिं थुउ ।
जियसत्तुहे केरी दविणणिहि तहो ढोयउ हुउ पच्चक्खविहि ।
रयणीयरु पुच्छिवि लयउ वसु णियपुण्णसुवण्णपवण्णकसु ।

८ E रह°. ९ E खलमंडाणिया. १० D मयविंभणिया; E मयभिंमलिया. ११ E रुय°.
१२ C omits this. १३ CE गुणवित्थिण्णउ.

7. १ ABCE णिसुणिवि. २ E पयबंधुरु. ३ E होउ.

तहिं हुंतउ[4] सुंदरु णीसरिउ तरुरक्खसविवरु पईसरिउ।
कमकीलएं[5] पहणिवि णट्ठमउ महिघित्तउ ढंढरु कट्ठमउ।
धणु दिट्ठउ पुणरवि[6] तहिं ठविउ जिह जियसत्तुहें चिरु णिम्मविउ।
पडिणिग्गउ तं[7] गउ जिणभवणु ससिमिरु संपत्तउ गयगमणु।
णियपियसाहसविंभियमईहिं[8] किण्णरिमणहरितिहुयणरइहिं।
आयण्णिउ वइयरु गोहिणिहिं[9] संचल्लिउ पहु सहुं वाहिणिहिं।
घत्ता—आणंदंधिवकंदउ हरिणसिंगखयकंदउ।
पहुणा वाहिगइंदउ[10] पुच्छिउ मग्गु पुलिंदउ ॥ ७ ॥

8

Nagakumara is visited by Vanaraja.

जहिं काणणंते णग्गोहतरु तहिं हुंतउं[1] पल्लट्टिउ सवरु।
दिट्ठउ परमेसरु कुसुमसरु आवासिउ सणरुं[2] जणत्तिहरु।
आपसपुरिसुं[4] परियाणियउ भिच्चहिं जाइवि परियाणियउ[5]।
तं दिट्ठु जयंधरणिवतणउ[6] झसकेउ देउ किं सो मणउ।
पुच्छिउ कामें किं आइयउ को तुहुं विणएण[7] विराइयउ।
मंडलिउ कहइ णियगोत्तकउं गिरिसिहरणयरे वणराउ हउं।
वणमाला बाला महु घरिणी लच्छीमइ सुय णयणहिं हरिणि।
तहे तुहुं वरु जोईहिं[8] भासियउ पइं समरहो विरहु विणासियउ।
संदरिसियसीहवग्घमुहहो लद्धउ विज्जउ[9] कंचणगुहहो।
एत्थु जें[10] पयडियपरिपिक्कदले आवेप्पिणु थिउ वडतरुहे तले।
घत्ता—इय सहिणाणें जाणियउ आसि रिसिहिं वक्खाणियउ।
महु भिच्चयणें संभाणियउ तेण बप्प सम्माणियउ ॥ ८ ॥

9

Vanaraja entertains Nagakumara and marries his daughter Lakshmimati to him.

पणवेप्पिणु कामिणिकीलणहो[1] णिउ तेण कुमारु णिहेलणहो[1]।

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४ CE होंतउ. ५ CE कीलइं. ६ C पुणु. ७ C गउ तं. ८ E° हें. ९ C गोहिणिहिं.
१० E गंयदउ.

8. १ C होंतउ. २ C समरु. ३ E सिमिरु. ४ AE पुरिस. ५ C परिमाणियउ; D पहु आणियउ; E परिजाणियउ. ६ C तणुउ. ७ C विणएविणु राइयउ. ८ C जोयहिं. ९ E कंचणु विजउ गुहहो. १० E जि परिपाडिरि पिक्कदले.

9. १ E° हे.

जहिं ण्हविउ विलेवणु ढोइयउ देवंगु वत्थु संजोइयउ ।
आहरणु सरीरें विप्फुरइ मयरद्धउ परहियवउ हरइ ।
भोयणसंचारु ससालणयं विउलं गहणं व्व ससालणयं ।
मिहुणं पिव णेहभावभरियं कव्वं पिव मत्तासंचरियं ।
गइकम्मु व साउणिबंधयरं णट्टं पिव णाणारसपवरं ।
संझामुह व्व जणरंजणयं कातंतं पिव कयविंजणयं ।
वरकइवित्तं पिव विमलपयं केसरिकुल व्वँ णिण्णट्ठगयं ।
भुत्तं पंचिंदियसुक्खयरं दिण्णं कोसं देसं णयरं ।
घत्ता—अण्णहिं दिणे करिवरगइ परिणाविय लच्छीमइ ।
सो वम्महु सा रइ सइं किं वण्णमि हउं जडकइ ॥ ९ ॥

10

Nagakumara meets sage Srutidhara and listens to his religious discourse.

वरभवणजाणवाहणसयणासणपाणभोयणाणं च ।
वरजुवइवत्थभूसणसंपत्ती होइ धम्मेण ॥
घृतप्लवप्लावितगारुडोदनं दधीन्दुकुन्दोज्वलकांतिपेसलम् ।
मरीचिखंडाम्लितशाकसंयुतं ददामि दंदास्यति यः स धन्यः ॥

अण्णहिं वासरे कयवयकिरियउ सुइहरु णामें परमायरियउ ।
णंदणवणे फलिहसिलायलए उवविट्ठउ ससहरणिम्मलए ।
ससचिंधें दिट्ठिहें ढोइयउ पुणु पुणु वंदिउ पोमाइयउ ।
पुच्छियउ धम्मु जइ वज्जरइ जो सयलहं जीवहं दय करइ ।
जो अलियपयंपणु परिहरइ जो सच्चसउच्चें रइ करइ ।
पेसुण्णउ कक्कसवयणासिहि ताडणबंधणविद्दवणविहि ।
जो ण पउंजइ खयभीरुयहं दीणाणाहहं पसरियकिवहं ।
जो देइ महुरु करुणावयणु परदव्वे ण पेरइ कह व मणु ।

२ C omits the portion from विप्फुरइ to भोयणसंचारु in the next line. ३ BD भोयणयंचारु. ४ D संचरियं. ५ E गयकम्म व. ६ E कयवंजणयं. ७ A कुलत्थ. ८ MSS परिणाविउ. ९ CE सइं रइ.

10\. १ CE मंजुवाजनं. २ E ददावि. ३ C सुअहरु; E सुवहरु. ४ E परमायरियउ. ५ E जोइयउ. ६ E*ए. ७ E भीरुवहं. ८ C रुवहं; E उयहं.

वज्जइ अवसु णियपियरवणु जो ण घिवइ परकलत्ते णयणु ।
जो[9] परधणु तिणसमाणु गणइ जो गुणवंतउं[10] भत्तिए थुणइ ।

घत्ता—एयइं धम्महो अंगइं जो पालइ अविहंगइं ।
सो जि धम्मु सिरि तुंगइं अण्णु कि[11] धम्महो सिंगइं ॥ १० ॥

11

On inquiry the sage relates the history of Vanaraja's ancestors.

आउच्छिउ पुणु मयणेण जइ वणराउ चिलाउ किं ण णिवइ ।
किं णरवइ कहिं वि वसंति वणे णउ फिट्टइ वट्टइ भंति मणे ।
ता पभणइ मुणि सुणि विविहघरे सुपसिद्धपुंडवद्धणणयरे ।
अवराइउ महिवइ छिण्णदुहु सो सोमवंसरुहु सोममुहु ।
देविउ सच्चवइ वसुंधरिउ णेहुज्जल सासवसुंधरिउ ।
तहे एक्कहे[3] अइबलु भीमबलु अण्णेक्कहे[3] णंदणु दलियखलु ।
रिसि जायउ इंदियपसरु हिउ अवराइउ रज्जु सुपवि थिउ ।
भीमाबलि भुयबलि चालियउ अइबलहो[5] रज्जु उद्दालियउ ।
अइबलु बलेण सहुं णीसरिउ एत्थेत्थ बप्प सो अवयरिउ ।

घत्ता—कुसुमियफलियमहावणु वण्णफुल्लविविहावणु ।
बहुववहारपवट्टणु पउ तेण किउ पट्टणु ॥ ११ ॥

12

Nagakumara sends Vyala against Somaprabha, king of Pundravardhana for getting the kingdom restored to Vanaraja.

एत्तहिं[1] सो राणउ भीमबलु आमच्छइ पालियधरणियलु[2] ।
ता तासु महाभीमंकु हुउ तणुरुहु णं सुरवरु सग्गचुउ ।
तहो सोमप्पहु णं णवतरणि सो संपइ तहिं पालइ धरणि ।
तिहिं[3] एत्थु वि रायहो अइबलहो सुउ जाउ महाबलु परबलहो ।
तहो जायउ णंदणु गुणभरिउ वणराउ णाइं सुरु अवयरिउ ।

९ C संखाहिउ तिणसमाणु. १० C°इं. ११ E वि.

11. १ A कज. २ E° रायउ, ३ E° हि. ४ A वालियउ. ५ D° हु.

12. १ C एत्तहे. २ ABD धरणिछलु. ३ ABCE omit this and the following line.

जिम तित्थु[4] पत्थु रज्जंतरइं गय वप्प वयारि णिरंतरइं।
तं णिसुणिवि गंपि णिहेलणहो[5] सुहु चिंतिय णियमणे ससयणहो[6]।
मयरद्धएण भइ साहियउ तुहुं विक्कमेण णं भहियउ।
तुंह[7] भइयए खल सेवंति[8] गिरि भुंजंति समेइणि सुयंण[9] सिरि।
तुहं लग्गणतरुवरु[10] सज्जणहं[11] तुहुं कालसप्पु किर दुज्जणहं[11]।
जंज्झाहि[12] वप्प देदेहि महि ससुरहो रिउ मारिवि लच्छि सहि।
घरकंतिए ससहरकंतिहरु पुरु पुंडु[13] पुंडवद्धणु पवरु[14]।

घत्ता—ता पसाउ पभणेविणु[15] पहुकमकमल णवेविणु[15]।
गउ दुलंघ[16]पयारउ पुरवरु सचुहे केरउ॥१२॥

13

Vyala at Pundravardhanapura tries to achieve his object by peaceful persuasion, but fails.

भडो वालणामो अरीणं विरामो।
पराभेयथामो स रामाहिरामो।
पइट्ठो समग्गं णिवत्थाणमग्गं।
णिणा तेण उत्तं अहो रायउत्तं।
असंकं विसंकं[1] अवंकं विवंकं।
कुलायासचंदं मईयं[2] णरिंदं।
असेणं वलक्खं पयाबंधुरक्खं।
ण किं वेसि वीरं सुरिंदद्दिधीरं।
सरिज्झीसमिद्धो तुहं सो विरुद्धो।
भडे[4] पुंजिऊणं गए सज्जिऊणं।
हए हक्किऊणं रहे जोत्तिऊणं।
बलं बुज्झिऊणं रणे जुज्झिऊणं।
भयं भज्जिऊणं ममं णिज्जिऊणं।

४ CE तेत्थु. ५ E० हें. ६ CE चिंतिउ. ७ ABDE तुहुं. ८ C सोवंति. ९ CE सुअण. १० A omits वरु. ११ E ०हो. १२ E मज्झाहि. १३ D पुंड. १४ C ववरु. १५ CE °प्पिणु. १६ ABD दुलंघु.

13. १ E विवंक. २ ABCD मइए; ३ E omits this and the next line. ४ AB भडो.

मर्हि भुंजणंतो अहं ते कयंतो ।
अरीसेण घुट्ठं असच्चं सँघुट्ठं ।
अणेयं चवंतो मयं णिव्वहंतो ।
संमुज्झायहाणा ण वीलाविलीणो।
मँहग्गे सुदीणो वराओ णिहीणो ।
तुमं तुज्झ राउ मयं पायराउ ।

घत्ता—कुद्धु अवक्कपयंपिरु दुद्धरमच्छरकंपिरु ।
वूँवँउ माणु विहंडिवि घल्लइ दंडिवि मुंडिवि ॥ १३ ॥

14

Vyala vanquishes the forces of Somaprabha who then renounces the throne and becomes an ascetic.

तं णिसुणिवि उट्ठिय आणंयर करवालसूलझसमुसलकर ।
वइरिहिं वेढिउ चउदिसिहिं सुरु णं ढंकिउ णहे जलहरेहिं सूरु ।
असहियकक्कसकरटक्करहो आसि कासु वि हित्तउ किंकरहो ।
रंगइ णिग्गइ वंचइ वलइ उल्ललइ भिडइ भड पडिखलइ ।
सुंभइ रुंभइ चप्पिवि धरइ पच्चारइ मारइ हुंकरइ ।
संचूरइ जूँरइ वाहरइ दलवट्टइ लोट्टइ णीसरइ ।
विणिवारइ दारइ पइसरइ छिंदइ भिंदइ रुहिरँइं तरइ ।
दीहरभासुरकरवालकरु णं विज्जुविहूसिउ अंबुहरु ।
आवंतु राउ रोसें फुरिउ सहसा वालें बंधिवि धरिउ ।
मुसलेण किं ण सो ताडियउ महि हित्ती खणे विब्भाडियउ ।

घत्ता—ससि व विडप्पें णिप्पहु करिवि मुक्कु सोमप्पहु ।
तेण वि पासि तिगुत्तहो वउ लइयउ भयवंतहो ॥ १४ ॥

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५ CE सघुट्ठं. ६ ABC omit समुज्झोयहीणो; D समुज्झाय.° ७ ABC omit महग्गे सुदीणो. ८ C वूअउ; E वूवहो.

14. १ DE आणायर. २ E वीरु. ३ D जलहरेहिं. ४ C भूरइ; ACD also सूडइ. ५ D रुहिरं. ६ ABE विज्ज.

15

Vanaraja is crowned king of Pundravardhana. King Vijayasimha of Supratishthapura, his wife Vijayasena, and sons Achheya and Abheya. Arrival of Muni Somaprabha.

दु च्चिय हुंति गईओ साहसतुंगाण धीरपुरिसाणं ।
वेल्लहलकमलहत्था रायसिरी अहव पव्वज्जा ॥

सण्णाहियउ माणि जिणु दिव्वझुणि जायउ णिग्गंथु महत्थु मुणि ।
हक्कारिउ पहु अवरु वि ससरु आयउ णं सुरवरिंदु ससुरु ।
रायहरे गीयमंगलगहिरे वणरायहो पट्टु णिबद्धु सिरे ।
एत्तहे वि पवरसुपइट्ठपुरे रायालए भेरीरवमुहुरे ।
पहु विजयसीहु घरसरकरिणि तहो विजयसेण णामें घरिणि ।
दुण्हं पि अछेयाभेय सुयं संजाया वडपारोहभुयं ।
एक्कहिं दिणे जाएवि बे वि जण जिणवंदणहत्तिए सुद्धमण ।
थिय ते जिणभवणे छुहाधवले टणटणटणंतघंटामुहले ।
उवसमहरु पँढियउ पंडियउ गुरुणा सहुं मेइणि हिंडियउ ।
आयउ छुडु छुडु उवविट्ठु जहिं पणविउ कुमारजुयलेण तहिं ।

घत्ता—चउविहसिद्धाराहणु णियसेयंसपसाहणु ।
दिट्ठउ सिरिसोमप्पहु णं बीयउ सोमप्पहु ॥ १५ ॥

16

The princes learn from him about Nagakumara.

जोइयं सुरूवयं लोयचोज्जभूयवयं ।
बालएहिं जंपियं हा विहिस्स विप्पियं ।
लक्खणंकियंगउ दिण्णवेरिभंगउ ।
धीरिमाए मंदरो एरिसो वि सुंदरो ।
रइयकम्मसंवरो किं हुओ दियंबरो ।

15. १ E साहासिओमाणधीरपुरिसाणं. २ E पडिवज्जा. ३ D सुपइट्ठु; E सुवइट्ठ. ४ E रायालें. ५ ५ E महुरे. ६ E ° अ. ७ E पडियउ. ८ C मेयणि. ९ ABCE उवविट्ठ. १० C पणविय. ११ D रिसि.

16. १ C लोइयं. २ CE भूअयं ३ D विहस्स; E वियस्स.

किं ण भुत्त मेइणी दिव्वभोयदाइणी ।
लोणसायरंतिया हेमसारवंतियाँ ।
तं सुणेवि जोइणा भासियं विराइणा ।
एसँ पुंडवद्धणे पत्थिओ महावणे ।
णआरिकंधरो रायओ जयंधरो ।
तस्स णंदणो सरो लच्छिपोमिणीसरो ।
तस्स किंकरो वरो सुट्ठुवद्धमच्छरो ।
तेण णिज्जिओ इमो संगरे सविक्कमो ।
लज्जिऊण संजुओ जायओ तओजुओ ।
णाणमग्गआसिओ सुण्णरण्णवासिओ ।

घत्ता—ता उप्पण्णविवेयहिं उत्तु अछेयाभेयहिं ।
जसु भिच्चे रणे रुज्झइ सोमप्पहु पहु वज्झइ ॥ १६ ॥

17

Achheya and Abheya visit Nagakumara and take up service under him.

अम्हहं सो राणउ जयविजंइ इय भणिवि बे वि मायंगगइ ।
पिउ पणवेप्पिणु गय विविहजगु पुरु विउलु पुंडवद्धणु सवणु ।
थिय णायकुमारदुवारे णर हत्थि वें दाणुल्लियें लंबकर ।
पडिहारें रायहो वज्जरिउं परमेसर पुरिसजुयलु धरिउ ।
अच्छइ दुवारि भणु किं करमि किं पइसउ किं अज्ज वि धरमि ।
पहुणा पउत्तु दक्खवहि लहु भडसंगहु भूसणु बप्प महु ।
परियाणिवि णिवइहे मणचरिउ ते बे वि तासु दाविय तुरिउ ।
पणवंत दिट्ठ जित्ताहवेण सुग्गीवहणुव णं राहवेण ।
णायकुमारें पहसियमुहेण सपसाएं अइगुरुआयरेण ।
आसणतंबोलइं दिण्णाइं णयणइं णेहें वित्थिण्णाइं ।

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४ E °वण्णिया. ५ CE एसु. ६ CE संजओ.

17. १ C विजाइ. २ C य. ३ E दाणुल्लयलंबिकर. ४ E °मउ. ५ ABCE omit this line and D gives it in the margin. 6 E° याइं.

रइवइणा पुच्छिय दिण्णदिहि तेहिं वि भासिय विचंतविहि।
आया किंकर करवालधर भुयबलपरियड्डियगरुयंभर।
किं इक्कु पयावंधुरु सुकिउं भुंजइ अण्णु वि विहिणा विहिउ।

घत्ता—बहुरमणिहिं बहुरयणहिं बहुभिच्चहिं बहुसयणहिं।
परियरियउं सो णंदइ पुप्फयंतु जो वंदइ॥ १७॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकव्वे
विज्जाणिहिअछेयाभेयवीरलंभो णाम छट्ठो परिच्छेउ समत्तो॥

संधि॥ ६॥

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७ D गुरुव. ८ E सुकुउ. ९ E रयणेहिं. १० D परीयरिउ.

VII

1

Nagakumara starts for Urjayanta mountain and reaches a poisonous mango grove.

लच्छीमइ पिउगेहे थविवि सुरासुरवंदहो ।
णायकुमारु सवीरु गउ उज्जितगिरिंदहो ॥ ध्रुवकं ॥

पणइणि पियवयणहिं रंजेप्पिणु जणणभवणे सहस त्ति थवेप्पिणु ।
वालें समउ अछेयाभेयहिं तिहिं घरणिहिं सह ससहरतेयहिं ।
दुंदुहि गज्जइ वज्जइ झल्लरि चल्लइ राणउ अरिकरिकेसरि ।
वग्गइ भडबलु डोल्लइ मेइणि कंपइ फणिवइ खिज्जइ णाइणि ।
हयउल हिलिहिलिसद्दवियारें रहवर चलिय चक्कचिक्कारें ।
गय विलंबिघंटाटंकारें किं पि ण सुम्मइं अलिझंकारें ।
मग्गु ण सुज्झइ लोयणहारें उड्डियपयहयरयपब्भारें ।
सहुं पहुणा साहणु वच्चंतउ अडइ जलंती णामें पत्तउ ।
तहिं दिट्ठउ अंबयवणु केहउ विसभरियउ विसहरमुहुं जेहउ ।
णावइ तिउरवइरिगलकंदलु साहामयसुयचलपिंछुज्जलु ।
मुच्छियपडियभसलकसणुज्जलु णरकंकालरासिपंडुरतलु ।
सो[6] संपत्तउ विसतरुवरवणु णावइ हरसिरु हड्डविहूसणु ।
तडियइं दूसइं बहुमंडवियउ मुंडियाउ दासी जिह थवियउ ।
वद्धा हरि मणमुणियकुसासणं णं कुसीस परिगणियकुसासणं ।

घत्ता—कुडिलंकुसवसपहिं णिच्चमेव पडिवण्णउ ।
हत्थिहिं सोहइ दाणु जेहिं सबंधणु दिण्णउ ॥ १ ॥

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1. १ E °वयणिहिं. २ A वालिं. ३ E अलय. ४ C ललंती. ५ A °तणु. ६ ABCE omit this line; D adds it in the margin. ७ E मणि. ८ E °णु. ९ D हत्थेहिं.

2

He encamps there and enjoys the poisonous mangoes without any harm.

भमियइं दमियइं सहइं मुक्कइं रहचक्कइं तुण्हिक्कइं थक्कइं ।
उग्गीवाणणु काणणे हिंडइ कडुयवेल्लि णउ दंतहिं खंडइ ।
करहुल्लउ दक्खारसु मग्गइ अवरहिं महुरहिं वेल्लिहिं[1] लग्गइ ।
इज्झउ रूई केण ण थाणिय बोक्कडजडविडसत्थें माणिय ।
कुंजरु पउरु गवेसइ सल्लइ जासु सरंतें[2] हियवउ सल्लइ ।
करहंहो[3] पीलु णिरारिउं[4] रुच्चइ अण्णु ताए आसण्णु वि मुच्चइ ।
घोलंतेण रुद्धभूभाएं फलपवालकिसलयसंघाएं ।
रत्तउ लंबमाणु णग्गोहउ महिसिहिं[5] भक्खिज्जइ णग्गोहउ ।
दुद्धरभारकिणंकियवरतणु को[6] वि धवलु माणइ कोमलतणु ।
खरखरीहिं णिरु णिट्ठुरु भुक्किउ काणणहरिणहं कण्णे खुट्टुक्किउ[7] ।
राउ सपरियणु रसु आकंखइ गरलंवयफलाइं आलुंखइ ।
को वि ण मरइ णेय मुच्छिज्जइ जगे बलवंतु पुण्णु किं छिज्जइ ।
बोज्झविसेसरसेण य रसियउ रायहो अग्गए थाइवि हसियउ ।

घत्ता—दुम्मुहुं णामें भिल्लु तेण णाउ पच्चारिउ ।
विस[8]अंबयवणु एउ पण लोउ संघारिउ ॥ २ ॥

3

Five hundred warriors offer their services to Nagakumara. March to Antarapura.

गुरुतरुहलरसविसवसभग्गा माणव जमपुरपंथे लग्गा ।
पेक्खु देव हड्डइं पुंजलियइं[1] पलइं पलासिहिं[2] गिद्धहिं गिलियइं ।
मइं आहरणइं वत्थइं लइयइं पइं पुण्णइं[3] संपुण्णइं रइयइं ।
वइरि ण[4] पहरइ णियइ णियत्तइ विसु वि अमियरूवेण[5] पवत्तइ ।
णायकुमारु देउ दइयाहिउ अण्णण्णाहो अण्णण्णें साहिउ ।

2. १ ABD विल्लिहिं. २ E रसंतें. ३ E °हि. ४ A णिरालिउ. ५ BD महिसेहिं. ६ AB का वि. ७ C रड्डुक्किउ. ८ ABD विसु.

3. १ D पुंजवियइं. २ C पळासहिं गिद्धिहिं. ३ C पइं पुण्णइं रइयइं आमित्तइं. ४ E °णि. ५ E अमिउ पुण्णेण.

पत्तवत्तधरधरणीधीरहं आयइं पंचसयइं वरवीरहं।
तेहिं णवेप्पिणु भणिउ भडारा अम्हइं किंकर देव तुहारा।
उज्जेणिहिं मुणिणाहें सिट्ठउ विसहलु जासु सरीरि पइट्ठउ।
पुट्ठि अणेसइ सो तुम्हहं पहु तुहुं दिट्ठो सि णाह णं महुमहु।
आ पडिवण्णु तेहिं विजयाणउं भिच्चत्तणु ता दिण्णु पयाणउं।
जंतें रहु रहेण संदाणिउ करिसंकडि करि कह वि हु णीणिउ।

घत्ता—अंतरवणु संपत्तु जंतु जंतु रमणीसरु।
अंतरपुरवरे अत्थि अंतरराउ णरेसरु॥ ३॥

4

Nagakumara received by the king of Antarapura. The latter resolves to go to Girinagara to help the king against the attack of the king of Sindhu Nagakumara expresses a desire to accompany him.

विजयविलासिणि णेहें लइयहो सो संमुहु आयउ रइदइयहो।
घरि पइसारिउ मंगलघोसें अब्भागयविहि कय परिओसें।
भणिउ पुरेसें सुहु भुंजंतइं अच्छहु मंदिरि कण्णाकंतइं।
अहिणव तुम्हइं अज्जु जे आया अम्हइं रक्खिय सज्जणछाया।
मंडलियहो अरिवम्महो जायहे णियसससुयहो णिमित्तें णिहियहे।
विलसियकामहें मज्झें खामहे दूआसामहे गुणवइणामहे।
कुमरिहे कारणे मच्छरभरियउ सीहउरहो हुंतउं णीसरियउ।
सिंधुविसयवइ विसममहाभडु असिधारादारियपरगयघडु।
राउ पयंडपजोयणु वालियउ गिरिणयरेसहो उप्परि चलियउ।
अरिवम्महो साहिज्जु करेवउ अज्जु बप्प तहिं मइ जाएवउ।
सुयणमणोणयणहं वि सुहंकर गमणहो कारणु कहिउ णरेसरें।

घत्ता—पाहुणएण पवत्तु जइ वि ण रणे करु ढोयमि।
मित्त तो वि हउं जामि सुहडभिडंत पलोयमि॥ ४॥

६ C धरणीधरधीरहं. ७ E विसहरु.

4. १ E सहु. २ DE add before this त्रिहिणा रइयरमाणु व त्रिहियहे. ३ CE आयहो. ४ E कुबरहिं. ५ C होंतउ. ६ E पजोवणु. ७ E चांडयउ ८ E मइं तहिं. ९ ABC omit this line. १० D मणणयणहं; E मणाणवणहं. ११ E णारदें.

5

March to Girinagara.

संगामभेरीहिं णं पलयमारीहिं ।
भुअणं गसंतीहिं गहिरं रसंतीहिं ।
सण्णद्धकुड्डाइं उब्भुद्धचिंधाइं ।
उवबद्धतोणाइं गुणणिहियबाणाइं ।
करिचडियजोहाइं चलचामरोहाइं ।
छत्तंधयाराइं पसरियवियाराइं ।
वाहियतुरंगाइं चोइयमयंगाइं ।
चलधूलिकविलाइं कप्पूरधवलाइं ।
मयणाहिकसणाइं कयवइरिवसणाइं ।
भडदुण्णिवाराइं रहदिण्णधाराइं ।
रोसाँवउण्णाइं चलियाइं सेण्णाइं ।
तिहुयॅणरईसस्स लुयवइरिसीसस्स ।
कुलगयणचंदस्स अंतरणरिंदस्स ।
दुग्गावहारेण जणपायभारेण ।
धरणी वि संचलइ मंदरु वि टलटलइ ।
जलणिहि वि झलझलइ विसहरु वि चलचलइ ।
जिगिजिगियखग्गाइं णिद्दलियमग्गाइं ।
समरेक्कचित्ताइं गिरिणयरु पत्ताइं ।
सुकयाइं फलियाइं मित्ताइं मिलियाइं ।
अरिवम्मरायस्स इच्छियसहायस्स ।

घत्ता—आयउ चंडपजोउ अरिवम्मु वि सण्णज्झइ ।
धीय ण देइ महंतु बलवंतें सहुं जुज्झइ ॥ ५ ॥

6

Arivarma's warriors resolve to put up a good fight.

सण्णज्झंतु भणइ भडु वच्चमि अज्जु वइरिसीसें रणु अच्चमि ।

5. १ C केधाइं. २ E उद्दद्ध. ३ D रोसाविउण्णाइं; E रोसाइवउणाइं. ४ C तिहुअण; E तिहुवण.
५ E संजुज्झइ.

कट्टिवि अज्जु वइरिवणसोणिउ　　घड्डउ[1] अंसिवरे मेरउ पाणिउ ।
को वि भणइ उज्जुयपय[2] देप्पिणु[3]　　पिसुणकण्ठु[4] पहुपुरउ लुंणेप्पिणु[5] ।
हुयवहे[6] घिवमि पेक्खु सुहडत्तणु　　कंते[7] महारउ णं सुकइत्तणु ।
को वि भणइ लइ सत्थइं सिक्खिउ　　अज्जु[8] वराणणे हउं रणे दिक्खिउं[9] ।
अज्जु धम्मु कयगुणझंकारउ　　अज्जु[10] मोक्खु महु बाणहो केरउ ।
को वि भणइ पहु भूमिणियत्तणु　　दिण्णउ संरिवि[11] ण करमि णियत्तणु ।
चंचलु खुप्पइं[12] कुच्छियरंगइं　　धरियउ धरियउ पडइ कुसंगइं ।
को वि भणइ खेलवेसावाडउ[13][14]　　खाउ अज्जु सिव हियउ महारउ ।
सामिहे केरउ रिणु आवग्गउ　　को वि भणइ महुं वट्टइ लग्गउ[15] ।
खट्टामरणें[16] काइं करेसमि[17]　　को वि भणइ सरसयणे मरेसमि ।
रायपसायसुसाउहे साउहे　　अज्जु करमि हउं छेउ पराउहे ।

घत्ता—णिग्गयाइं[18] रोसेण मणिकंचण कवयंगइं ।
उहयबलइं लग्गाइं सरवरपिहियपयंगइं ॥ ६ ॥

7

The battle scene. Enemy's commander slain by Vyala.

भडमुहमुक्कहक्कलल्लकइं　　भेसियसुक्कसक्कचंदक्कइं ।
वज्जमुट्ठिचूरियसीसक्कइं　　उरयलभरियफुरियचलचक्कइं ।
सुरकामिणिमणणयणणिरिक्कइं[1]　　विजयलच्छिसुरगणियमिरिक्कइं ।
मोडियछत्तदंडधयसंडइं　　विहडियणिवडियाइं सयखंडइं ।
मुंडखंडखावियचामुंडइं　　रुंडपिंडडेवियभेरुंडइं[2] ।
महियलि लोट्टथोट्टदुग्घोट्टइं[3]　　कुलबलविहंवमरट्टविसट्टइं[4] ।
लोहियलोहियाइं गयजीवइं　　जमभडणीयइं पित्तइं पीयइं ।
रणरयमइयइं मुच्छए घुलियइं　　हयमुहलालाजलविच्छुलियइं[5][6] ।

6. १ E मेरउ आसिवर पाणिउ. २ C उज्जय. ३ E देविणु. ४ DE कंठु. ५ C लुहेप्पिणु. ६ C हुयवहो; E हुववहे. ७ CDE कंति. ८ C has अज्ज throughout. ९ E देक्खउ. १० C अज्ज मोक्खु वहुवणहो केरउ. ११ E सरवि. १२ C खुप्पय. १३ D खलु. १४ E वेसागारउ. १५ ABD वग्गउ. १६ AB खुट्टा°. १७ E करेव्वउ. १८ E णिग्गियाइं.

7. १ C विरिकइं. २ E तुंड. ३ E लोट्टइं. ४ E विहिव. ५ E °हिय. ६ D विच्छलियइं.

विलुलियंतमालापक्खलियइं कड्ढिणगयापहारणिद्दलियइं ।
असिणिहसणभडहुयवहजालियइं सूलसेल्लकुंतग्गिहिं हुलिइं ।
घत्ता—एहए सुहडक्खमालि कप्पद्दुमु जिह सूडिउ ।
वालें हउ बाणेण दंडणाहु रणे पाडिउ ॥ ७ ॥

8

Complete routing of the enemy who is himself captured by Nagakumara. The latter is introduced to Arivarma as his own nephew.

जं सामंतपमुहु भडु मारिउ खग्गकरेण वइरि हक्कारिउ ।
तं धाइय जयविजय भयंकर चंड वंडपज्जोयहो किंकर ।
ते वि अछेयाभेयहिं रुंधिवि अप्पिय णायकुमारहो बंधिवि ।
सयल सुहड संगरे ओसारिवि पडिबलपहरणपसरु णिवारिवि ।
धरिउ कुमारें सीहउरेसरु णाइं विडप्पें खयदिणेसरु ।
पुच्छिउ अब्भुयभावियमइणा अंतरपुरवइ गिरिपुरवइणा ।
एहु कामु किं हुउ णारायणु दीसइ गुणमहंतु जसभायणु ।
तेण पउत्तउ मइं वि ण याणिउ अहिणउ आयउ घरे सम्माणिउ ।
एत्थाएं रिउफुरणु णिसुंभिउ चंगउ पाहुणएण वियंभिउ ।
अवरें उत्तु रायसियसेविहें उप्पणउ पुहइमहएविहें ।
घत्ता—एहु सो णायकुमारु परिरक्खियभूभायहो ।
भाइणेउ तुह होइ पुत्तु जयंधररायहो ॥ ८ ॥

9

Nagakumara marries Jayavati, his maternal uncle's daughter.

तं णिसुणेवि मामु संतोसिउ जयजयसद्दें विजउ पघोसिउ ।
पणवमाणु सससुउ अवरुंडिउ रणचंडहिं भुयदंडहिं मंडिउ ।
ससुरें सुंदरु साहुक्कारिउ तेण वि बद्धउ रिउसाहारिउ ।

७ E हुववह. ८ C कुलियइं; E चुलियइं.

8. १ C सामंतु पमुहभडु. २ D पचंडपजोयहो. ३ C रुंभेवि. ४ ABD अप्पिवि. ५ E णाय. ६ E अब्भुअ. ७ ABCE कासु. ८ E °हिं.

9. १ E omits this foot. २ E भुअ.°

बद्धु जि सोहइ पट्टु णरिंदहो   बद्धु जि सोहइ दंतु गइंदहो ।
कव्वणिबंधु जि सोहइ णिवजसु   बद्धु जि सोहइ जगे पारयरसु ।
छुडु मा णासउ खग्गालिंगणे   बद्धु जि सोहइ सुहडु रणंगणे ।
किं सोहंति ण बद्ध मउब्भड   परतावि र पडंति घणथणभड ।
तुह पोरिसु किर केण खलिज्जइ   तुह जसरासि केण मइलिज्जइ ।
इय संबोहिवि मुक्कु सुहंकरु   जयविजयाहिउ जायउ किंकरु ।

घत्ता—पुरवरे सयल पइट्ठ कयसोहावित्थारें ।
गुणवइ मामहो धीय परिणिय णायकुमारें ॥ ९॥

10

Nagakumara's homage to the sages who attained salvation at the Urjayanta mountain.   A letter-bearer arrives.

णिवचउरंगणिवा इव फेडिवि   थविवि तिक्खकरवालें ताडिवि ।
दुहुं दीणहं सुहुं अरिहुं हरेप्पिणु   थिउ गिरिणयरणिवासु करेप्पिणु ।
देउ पयाबंधुरु किं वण्णमि   हउं णियकुकइत्तणु अवगण्णमि ।
वियडकडयकीलियसुरकंतहो   अण्णहिं वासरे गउ उज्जिंतहो ।
जिणवत्थावहारवउ संसिवि   लक्खणपंति फुरंति णमंसिवि ।
णाणसिलहिं णियणाणवडंचलु   धोइउ वयजलेण कउ णिम्मलु ।
सिहरें पावियकेवलणाणइं   वंदिय मुणिवरणिव्वुइठाणइं ।
घित्तदेहकक्करदरिदुग्गइं   सुरकामिणिभवपावणमग्गइं ।
विरइयबंभणिरूवुद्देसइं   थाणं गयप्फलणियरुद्देसइं ।
डिंभयभयहरणेक्कविहाणइं   जोइय जक्खिणिणिलयणिवाणइं ।
दीणाणाहदिण्णधणपउरहो   पुणु आयउ सुंदरु गिरिणयरहो ।

घत्ता—थिउ तहिं ससयणु जाम ता णं सिरिहंकारउ ।
पत्तविहूसियकंठु पत्तु पक्कु लेहारउ ॥ १० ॥

३ E गयंदहो. ४ E णिय°. ५ MSS बन्ध.

10. १ C बलचउरंग. २ C अरिहे; E अरिहि. ३ A थिरु. ४ E माणि मण्णमि. ५ CE उज्जेंतहो. ६ E °वंति. ७ E धोयउ. ८ CE रूउ उद्देसइं. ९ ABCD थाणु. १० CE जोइवि. ११ A णवाणइं. १२ E तिरिहक्कारिउ. १३ D पत्तु.

11

The letter is from Abhichandra, king of Gajapura, requesting Nagakumara for help against Vidyadhara Sukantha who had killed his brother Subhachandra of Kausambi and captured his seven daughters.

गयउरवइणा उज्झियदप्पें रयणमालघरिणीकंदप्पें ।
चंदमुहें चंदाहावप्पें मुयभायरकयसोयवियप्पें ।
कुरुकुलपविउलणहयलचंदें लेहु विसज्जिउ जो अहिचंदें ।
सो मयरद्धएण अवलोइउ एम कज्जु आहासइ धाइउ[1] ।
उववणणवदुमकीलियसुरवरे वच्छाजणवए कोसंबीपुरे ।
महु सुहचंदु भाइ गरुयौरउ[2] वसइ सुहद्दापाणपियारउ ।
ताहे[3] सुहद्दहे[3] तेण विणीयउ णिसुणि सत्त संजायउ धीयउ ।
कमलप्पह कमला सुहमाणण कमलसिरि वियसियकमलाणण ।
आणंदप्पह णायसिरी सइ कणउज्जल[4] उज्जल पाडलगइ ।
कणयमाल पयउ सत्त वि लइ आयण्णहि कुमार विहिवसगइ ।
पत्तेवसंतसमए[5] विहसंतिउ वणे वसंततिलयम्मि रमंतिउ ।
दिट्ठउ सोमें खयरें कण्णउ मरगयमणिचामीयरवण्णउ ।
गंपि अलंघणयरे मइमंदहो कहियउ तेण सुकंठखगिंदहो ।
वज्जोयरिदेवीपाणेसें णहयलगमणें जमभडवेसें ।
कुलसकंठरुप्पिणिसुयताएं[6] आवेप्पिणु णहयरणरराएं ।

घत्ता—देव णियाउ सुआउ मारिवि भाइ महारउ ।
पहु तुहुं दुत्थियमित्तु मइं तुम्हहं कउ कुवारउ ॥ ११ ॥

12

Nagakumara chivalrously responds to the request and meets Sukantha.

पिसुणिउ[1] तुह जसु वरकइकव्वें गाइएण सुइमहुरें दिव्वें ।
पिसुणिउ तुह जसु तंतीसद्दें पिसुणिउ तुह जसु बंदिण णद्दें ।
णिसुणिउ मइं माहियलि पायालए विसहरेहिं देवहिं सग्गालए ।

11. १ E °यउ. २ E गरुआरउ. ३ E °हि. ४ D कणयकंति. ५ C पत्ते. ६ E सुअ.

12. १ C omits first three feet of this कडवक.

तं णिसुणेप्पिणु गउ आयंघरि हरिणगंधलुद्धउ णं केसरि ।
सहुं परिवारें णिउ खगपुरिसेंहिं कणयविमाणें वड्ढियहरिसेंहिं ।
पिहिउ अलंघणयरु चउरंगहिं भडमायंगरहेहिं तुरंगहिं ।

घत्ता—ता णीसरिउ सुकंठु वइकंठु व परबलहरु ।
चावविहूसियदेहु सर मुअंतु जिह जलहरु ॥ १२ ॥

13

Nagakumara's rebuke and Sukantha's retort.

णवजलहरेहिं वं जललव मुअंतेहिं दढकढिणपविवलयपरिबद्धदंतेहिं ।
रणझणियमणिकिंकिणीसोहमाणेहिं अणवरयपरियलियकरडयलदाणेहिं ।
सोवण्णसाडीणिबद्धुद्धचिंधेहिं करणासियागहियगयणाहगंधेहिं ।
दंतग्गणिब्भिण्णहरिणरवरंगेहिं भूगोयरा खेयरा थिय मयंगेहिं ।
भणियं कुमारेण कयतियसतोसेण पाविट्ठ खद्धो सि एएण दोसेण ।
परधरणिपरतरुणिपरदविणकंखाए मरिहीसि दुच्चार खलचोरसिक्खाए ।
लवियं सुकंठेण मा मरसु ओसरसु णियजीवियाकाम कामिणिसुहं सरसु ।

घत्ता—ता दोहिं मि कुद्धेहिं णिज्जूरियपरविक्कम ।
मुक्का दीहर बाण कोवजलणजालासम ॥ १३ ॥

14

The fight and Sukantha's end.

धरियलोह तेण जि ते गुणचुय उज्जुय तेण जि ते मुक्खुज्जुय ।
चित्तविचित्त तेण ते चलयर पेहुणवंत तेण ते णहयर ।
धम्माविमुक्क तेण ते हयपर रोसविसिण्ण तेण ते दुद्धर ।
तिक्ख तेण ते वम्मुद्धूरण सहल तेण ते आसाऊरण ।
चलइ ण वइरि खद्ध खयकालें रुद्धु पयावंधुरसरजालें ।
एत्तहिं वालपमुहभडवीरहिं परबलु जित्तउ संगरि धीरहिं ।
तहिं अवसरि करि करिणा जित्तउ दंतिहिं भिंदिवि महियलि घित्तउ ।

२ E °सिहिं. ३ E मुवंतु.

13. १ E °ब्व. २ E पुणु. ३ AC णिबद्धद्ध°. ४ E दंतग्ग. ५ C अरि. ६ E जीवियं.

14. १ CE अज्जुण. २ B मुक्खज्जुय. ३ D पहुणवंत तेण जि ते. ४ E विसण्ण. ५ E आसाद्धरण.
६ A तुट्ठु. ७ ABC omit this line. ८ A जुत्तउ.

बिण्णि वि पयगाइं चेय समाणा   बिण्णि वि महियरणंहयरराणा ।
बिण्णि[11] वि रणरसरंजियभडयण   बे वि जलण जइ राहवरावण ।
बिहिं वि चलंतहिं धारालग्गइं   खणखणंति पहरंतहं खग्गइं ।
कणरणंति कडियलॅ[12]किंकिणियउ   जय भणंति सुरवरकामिणियउ ।
घत्ता—दोखंडिउ मयणेण गलकंदलु करवालें ।
खुडिउ सुकंठहो[13] सीसु णं सरकमलु मरालें ॥ १४ ॥

15

Release of the maidens, crowning of Vajrakantha, marriage of Ruppini and the hero's visit to Abhichandra at Gajapura.

हए सुकंठे जमरायपरिग्गहे   मेल्लाविय कुमारि बंदिग्गहे ।
वज्जकंठु तहिं रज्जे ठवेप्पिणु   तासु बहिणि रुप्पिणि परिणेप्पिणु ।
कण्हु व रणे सिसुवालु वहेप्पिणु   विजयसेस सुरदिण्ण लएप्पिणु ।
गयउरु गंपि मिलिउ अहिचंदहो   तेण वि चंद दिण्ण वरचंदहो ।
इयरउ सत्त वि लेवि विवाहें   गयउरे थिउ पहु परमुच्छाहें ।
धणेणिहि वद्धउ विहलुद्धरणें   जुव्वणु जाइ जाउ तवयरणें ।
हियवउ गुप्पउ जिणसंभरणें   पाण जंतु मुणिपंडियमरणें ।
जीयउ पंवि असहायसहेज्जउ   णायकुमारु व कयपरकज्जउ ।
अम्हारिस जे मणुय वराया   किमि ते जणणीसोणियजाया ।
लइ जियंतु जीवंतं वि ते मुय   मायाथणथणत्तणासण सुय ।
घत्ता—थिउ तहिं रज्जु करंतु माणियतरुणीथणयलु ।
णायकुमारु अणंगु पुप्फयंतवण्णुज्जलु ॥ १५ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकव्वे
बहुकुमारीलंभो णाम सत्तमो परिच्छेउ समत्तो ।
॥ संधि ॥ ७ ॥

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९ E पयगयवेय; C वेय. १० ABD. णं णहयरराणा. ११ ABC omit this line. १२ BD कडियालि. १३ E °हं.

15. १ E थवेप्पिणु. २ E पणवेप्पिणु. ३ A वणहिं वि. ४ C जोव्वणु सहलु जाउ. ५ CE पर. ६ E सोयाणि. ७ E जीवंति. ८ D तु.

VIII

1

Mahavvyala enjoys life at Kusumapura.

जयवम्महो णंदणु णयणाणंदणु गणियासुंदरिहिययहरु ।
कुसुमउरे रवण्णए धणपरिपुण्णए बाहिरपुरे हिंडइ पवरु ॥ ध्रुवकं ॥

हिंडइ णंदणवणु पेच्छमाणु   धयरट्ठमणोहरु[1] गच्छमाणु ।
सिहि णच्चमाणु कोइलु[2] लवंतु   जोइयउ परावउ कलु[3] कणंतु ।
पभणिउ तरुणिहिं मणियाइं[4] जाइं   कहिं सिक्खिओ सि तुहुं पक्खि ताइं ।
ओसरसु कीर कोमलिय ललिय   मा भंजहि तुहुं मायंदकलिय ।
किं मुक्ख तिक्खचलचंचु घिवसि   पुप्फवइवेल्लि पुणु पुणु वि छिवसि ।
अच्छउ बाहिरे वेढिवि[5] भुयंगु[6]   माणिउ केयइकुसुमंतरंगु ।
अब्भंतरलीणें छप्पएण   रसवीण[7]दूणवड्डियमएण ।
कुमुइणियहे[8] परमाणंदु दिंति   सीय वि ससियर पउमिणि डहंति ।
उण्ह वि रवियर तहे सुहु जणंति   महिलउ पियदोसु वि गुणु[9] मुणंति ।
विणु सोहग्गें किं करइ वण्णु   अंबइयहे[10] महुयरु णउ णिसण्णु ।

घत्ता—जो जाइहे रत्तउ भमइ पमत्तउ दरिसियकुसुमविहूइयहिं ।
सो कयरसभंगइं कडुयइं अंगइं भमरु ण चुंबइ[11] जूहियहिं[12] ॥ १ ॥

1. १ E मणोरह. २ MSS कोइल. ३ E कल. ४ E माणिआइं. ५ D वेढ्डिवि. ६ E भुअंगु. ७ C रसपाण. ८ E कुमुयणियहि. ९ CE गुण गणंति. १० C अंबइयहो. ११ E चुंमइ. १२ AB originally give रूयहे but correct it as जूहीयहे; D जूहीयहे; C तुइयहो; or रुइयहो; E रूवहो.

2

Mahavyala learns from a traveller about the Pandyan princess who did not like any man. He goes to Southern Mathura and is seen by her.

ता दिट्ठु पहिउ पंथेण जंतु अच्छेरउ किं महिवीढि दिंतु।
कोकिउ पुच्छिउ जयवइसुएण आहासिउ तहो पावासिएण।
गंभीरविजयदुंदुहिणिणाउ दाहिणमहुराहिउ पंडिराउ।
सिरिमलयसुंदरीभोइणीए आलिंगिउ भोइ व भोइणीए।
कामरइ धीय को मेरइ जाहिँ[६] चिंतंतु रूउ णिरु णिरुवमाहिँ[६]।
तहिँ[६] पुरिसु णरुच्चइ को[७] वि केम चुणियएण हयंगहो भंत्तु जेम।
तं णिसुणिवि जयवइतणुरुहेण कय गमणजुत्ति पहसियमुहेण।
संपत्तउ महुराउरि पइट्ठु आवणे णिविट्ठु लोएणं दिट्ठु।
णिवकिंकरु जयसिरिरमणसुंडु[१०] भडु कामरूउ णामें पयंडु।
तें कड्ढिय सा सुंदरि घराउ णं करिणा करिणि महासराउ।
किर झत्ति हट्टमग्गेण जाइ तहो अंतहो पुरउ ण को वि ठाइ[११]।
घत्ता—जोइउँ[१२] कयमयणिहिँ चलियहिँ[१३] णयणेहिँ मुद्धए विवणि णिसण्णु णरु।
अहिमाणखयंकरु विरह[१४]भयंकरु मणे पइट्ठु णं कुसुमसरु ॥ २ ॥

3

The princess raises an alarm and Mahavyala has to fight the guards. She is pleased with his victory.

पहवंतवाहधारासरीए अण्णाउ पघोसिउ सुंदरीए।
दूराउ जे अवलोइय जणेण बलिवंडए रुंभिवि हउं अणेण।
णिज्झमि लग्गी विलवंति एम परितायहि तुहुं मइं मणुयदेव।
तामायउ रूसिवि खग्गपाणि मरु मरु भणंतु दुव्वयणवाणि।
परसंतावर पाविट्ठ घोर वलु वलु काणीण कुमारिचोर।
ता सो वि वलिउ[१] पुलइयसरीरु महवालु कामरूवंकवीरु।
वग्गंति वलंति हणंति ठंति[२] भमियइं करवालइं धगधगंति।

2. १ E खित्तु. २ E जइवइ. ३ E तहु. ४ DE मलयासुंदरि. ५ D वरइ. ६ C °हे. ७ E कहमि. ८ E भुत्तु. ९ C लोएहिं. १० C रमणसंडु; D ° रमणु सुंडु; E ° रमणिसंडु. ११ CE थाइ. १२ E जोयउ. १३ C वलियहिं. १४ E विहर°.

3. १ ABE चलिउ. २ C थंति.

सरयणवसुणंदय विप्फुरंति अवरोप्परु लग्गिवि खुणुखुणंति ।
उद्धंतहं भयथरहरिउ भाणु णिवडंतहं फणि बंधइ ण ठाणु ।
हक्कंतहं फुट्टइ भुअणभाउ[3] पहरंतहं उट्ठइ णहे णिणाउ ।
ता कुद्धें जयवइणंदणेण दरिसियभडथडकडमद्दणेण ।
ओसरिवि संरिवि[4] उल्ललिवि मलिवि खग्गेण खग्गु सहस त्ति खलिवि ।
बलवंतविवक्खखयंकरासु तहो पंडिणरेसरकिंकरासु ।

घत्ता—सिरु छिण्णु सकुंतलु डसियाहरदलु कुंडलमंडियगंडयलु ।
वित्थारियपणयहे[5] पत्थिवतणयहे[6] कमलु व वियसिउं मुहकमलु ॥ ३ ॥

4

Mahavyala marries the Pa ıdyan princess. From a traveller he learns about the princess of Ujjayini who also did not like any man. He gces there; but the princess remains unmoved at his sight.

हए कामरूवे पीडिय सरेण दिण्णिय कुमारि परिणिय वरेण ।
मालइ वियसइ अलिलालिएण चक्की चक्केण णिहालिएण ।
जा जासु रत्त सा तासु णारि इयरहो पर भीसण पलयमारि ।
बिण्णि वि णवपेम्में छाइयाइं णिवसंति बे वि रइराइयाइं ।
तावायउ पंथिउ भणिउ तेण वरइत्तें णवपंकयमुहेण ।
कहिं आयउ किं पइं दिट्ठु चोज्जु ता देसिउ भासइ तासु कज्जु ।
उज्जेणिहिं सिरिजयसेणु राउ सुहवइआलोयणं[1]जाणियराउ ।
मेणइ सुयं[2] जइ वि अणंगसरिसु ण समिच्छइ इंदसमाणु पुरिसु ।
तं णिसुणिवि पुच्छिउ तेण पंडि गउ उज्जेणिहिं वरु मुइवि चांडि ।
रैंधिवारे[3] पइट्ठउ सहुं वेरोहिं[4] रायालउ अवरेहिं मि वेरेहिं[5] ।
णियवायाजियकलकंठियाए जोइउं[6] सउहयलपरिट्ठियाए ।

घत्ता—महवालु णिहालिवि सिरु संचालिवि वियसिवि वुत्तु वयंसियए ।
वरु वम्मह जेहंउ[7] वरहि ण पहउ जिह वरियउ माहउ सिरिए ॥ ४ ॥

३ C भुअल; E भुवण. ४ D सारिवि. ५ ABCE °हो. ६ ABCD ° य.

4. १ D आलोयणि. २ E सुव. ३ E तहिं वारि. ४ D णरेहिं. ५ E णरेहिं. ६ E जोयउ. ७ E जोहउ.

5

Mahavvyala then goes to Gajapura and returns to Ujjayini with the portrait of Nagakumara, at the sight of which the princess becomes enamoured.

ता भणइ कण्ण महु एहु भाइ अवसंति ण वियसइ कंण्णजाइ ।
हो होउ माए किं जंपिएण णयणइं लग्गंति ण खिप्पिएण ।
पोसंतु ससामिहि तणउ पक्खु ता सो णीसरियउ चारुचक्खु ।
गउ गयउरि दिट्ठु अणिट्ठकालु घरु पइसिवि भायरु जेट्ठु वालु ।
पणवंतें बोल्लिउ देवदेव सुंणि जासु करेसमि हउं मि सेव ।
सो णायकुमारु जि होइ णण्णु रूवेण कामु चाएण कण्णु ।
दंसमि पहु हउं इच्छिउ न जाए इहु इच्छिज्जइ कण्णाए ताए ।
महु दिज्जउ पहुरूवंकचीरु ता गयउ तमालउ झत्ति वीरु ।
अवलोइउ पइ मेहाणि कमंतु विप्फुरियछुरियकरु विक्कमंतु ।
मुणियउ सहिउ तें चित्तयारु दे देहि लिहिवि पचक्खु मारु ।
आलिंगिउ सुपुरिसलक्खणेण ता दिट्ठु लिहिउ तें तक्खणेण ।
वालंकदेहु हरिसेण भिण्णु चित्तयरहो दम्मसहासु दिण्णु ।
आलिहियँचेलकरु वाउवेउ गउ पुणु वि णिहेलणु तिव्वतेउ ।
खरकिरणदिणंतरे घरे पइट्ठु पडपाणि भाइ भइणीए दिट्ठु ।
सम्माणिउ माणें रूढएण वयणें तंबोलें पीढएणं ।

घत्ता—ता तेण पडंचलु पविउलु णिम्मलु कामिणिविरइयविरहजरु ।
पसरेप्पिणु दाविउ कण्णहे भाविउ लिहिउ अणंगु अणंगयरु ॥ ५ ॥

6

Nagakumara marries the princess of Ujjayini.

सरसुच्छुदंडकोवंडधारि परमेसरं माणिणिमाणहारि ।
हेलि मयणु ण किं दड्ढउ हरेण किं दाविउ कोऊहलु णरेण ।
किं मुउं किं जीवइ एहु पुरिसु चित्तेण विवज्जिउ एण सरिसु ।

5. १ C रुक्खराइ. २ E सुणु. ३ D विक्कमंतु. ४ ABDE लेहि. ५ ABCD पच्चक्ख. ६ C तो. ७ E आलियहि. ८ E जि. ९ E खण. १० E पीडिएण.

6. १ E सुच्छ. २ C परमेसरु. ३ BD हले. ४ E मुवउ.

जइ अत्थि बप्प संपइ जुवाणु[5]	तो आणहि लहु महु धरहि पाणु ।
तं णिसुणिवि बोल्लिउ सुंदरेण	सलहिज्जइ सुयणु[6] पुरंदरेण ।
सच्चउ सुंदरि वरु कामएउ	सच्चउ जे रइपीईसमेउ ।
सच्चउ जि मयरचिंधेण[8] जुत्तु	गुणवंतु जयंधररायपुत्तु ।
किं बहुएं आणमि करमि तेम	अट्ठमइं दियहे तुह मिलइ जेम ।
भडु एम भणेप्पिणु णवणवेण	गउ हत्थिणामपुरवरु जवेण ।
जेट्ठें[7] एक्कोयरसंभवेण	जयवम्मजयावइतणुरुहेण ।
वालें दक्खालिउ पत्थिवासु	एहु मज्झु भाइ जयलच्छिवासु ।
पणवइं णियभिच्चहुं करहि करणु[10]	एवहिं पुणु एयहो तुहुं जि सरणु ।
अक्खिउ वइयरु संचलिउ राउ	परिढक्कबुक्कभेरीणिणाउ ।
उज्जेणि पत्तु पहु णेहघुलिउ	अद्धवहे गंपि जयसेणु मिलिउ ।
पइसारिउ[11] पुरे जयलच्छिणाहु	लहु दिण्ण कण्ण विरइउ[12] विवाहु ।

घत्ता—पियदूयहो वयणहिं जोइवि[13] णयणहिं अवरोप्परिहिं जि लग्गाइं।
वहुवरइं सुरत्तइं बिण्णि वि तत्तइं जिह लोहइं तिह लग्गाइं ॥ ६ ॥

7

Mahavyala tells Nagakumara about Tilakasundari, the princess of Meghapura who had taken a vow of marrying one who could beat the tabor in harmony with her dance. Nagakumara comes to Meghapura.

णिवसंतें संतें संतयाहं	उज्जेणिहिं सेणिहिं सुहसयाहं ।
हरिखंधबंधु णीरंधु गणिउ	कामेण महावालंकु भणिउ ।
कोऊहलु किं पइं मुणिउ[1] बप्प	दाहिणमहियलि वड्डियवियप्प ।
भणु भणु तं णिसुणिवि भणइ भिच्चु	किक्किंधमलए कयवइरि[2]मिच्चु ।
मेहउरि मेहवाहणु णरिंदु	बुद्धिए सुरगुरु रिद्धिए सुरिंदु ।
पिय मेहवाल रइकइयवाल	सुय तिलयासुंदरि णीलबाल ।
जाणेप्पिणु चलपयवडणभंगु	णच्चंतिहिं जो वायइ मुइंगु[3] ।
सो णरवरु तहे मणमाणु महइ	एही पइज्ज[4] जणु सयलु कहइ ।

५ E जुआणु. ६ AB सुयण. ७ AB omit this line. ८ C omits this foot
९ CE पणमइ. १० D करुणु. ११ E पयसारिउ. १२ E विरयउ. १३ E जोयवि.
7. १ DE सुणिउ. २ E कइ°. ३ E मुयंगु. ४ C पाइज्ज; E पयज्ज.

रायण भणिउ कयकामकील ण गओ सि काइं महिभमणसील ।
किं सा ण जित्त वाइत्तएण भिच्चेण पउत्तु सइत्तएण ।
भो भो कयसुरणरखयरसेव आउज्झविज्ज महु णत्थि देव ।
लइ आउँ जाहुं पुरे जेत्थु जेत्थु घरिणीउ थवेप्पिणु तेत्थु तेत्थु ।

घत्ता—सहुं तेंहिं णियकंतहिं भडसामंतहिं सेविउ पालिउ णेहउरु ।
मरुहयमयरद्धउ गउ मयरद्धउ संपत्तउ तं मेहउरु ॥ ७ ॥

8

Nagakumara fulfils the vow of the princess and marries her. A merchant tells him that there was a Jina temple in the Toyavali island

आयउ सवडंमुहु मेहवाहु पइसारिउ पुरि रिउहरिणवाहु ।
घरि पुज्जिउ तरुणिविइण्णडाहु उप्पेत्थसुकंठससंकेराहु ।
पयचलणमिलिउ वाइउ मुयंगु जोइउ वलेवि मुद्धइं अणंगु ।
तो दिण्ण कण्ण जाइउ विवाहु सिरिसंगें णं तुट्ठउ विवाहु ।
थिउ रामइं सहुं रामाहिरामु णावइ सीयइं सहुं देउ रामु ।
अण्णहिं दिणि सावयधम्मसाहु संपत्तु ससुरघरु वणियणाहु ।
रयणइं ढोइवि दिट्ठउ णरिंदु मयरद्धएण पुच्छिउ वणिंदु ।
परतीरचोज्जु किं तेण सिट्ठु सुणि सुंदर तुहुं णं दहमु विट्ठु ।
णं एक्कवीसमो भावणिंदु तेवीसमु णं संठिउ सुरिंदु ।
छउमत्थघरत्थफणिंदवंदु णं बप्प पंचवीसमु जिणिंदु ।
दीसहि णावइ बारहमु रुद्दु लंघेप्पिणु भीयरु झससमुद्दु ।
पज्जलियविविहमाणिक्कदीउ तोयावलि णामें अत्थि दीउ ।

घत्ता—तहिं जिणवरमंदिरु णयणाणंदिरु चामीयरणिम्मिउ विमलु ।
महियलसरसंभउ णिच्चु जि णवणउ णं दीसइ पीयलु कमलु ॥ ८ ॥

५ E सयत्त°. ६ E आहु. ७ CDE तिहिं.

8. १ D सुकंठि. २ AB सुसंक. ३ E वायउ. ४ CE जायउ. ५ E सिंगें. ६ E सुट्ठुं. ७ D तीरु. ८ D तेतीसमु. ९ D बाहरमु. १० ABD तेयावलि. ११ A संतउ.

9

There on a big Banyan tree appeared some maidens who complained of injustice and cried for help. They were guarded by a Vidyadhara. Nagakumara thinks of his Vidyas and with their help goes to the island.

सप्पुरिसु व थिरमूलाहिट्ठाणु सप्पुरिसु व अकुसुमफलणिहाणु ।
सप्पुरिसु व कइसेविज्जमाणु सप्पुरिसु व दियवरदिण्णदाणु ।
सप्पुरिसु व परसंतावहारि सप्पुरिसु व पत्तुद्धरणकारि ।
सप्पुरिसु व तहिं वडविडवि अत्थि जहिं करइ गंडकंडुयणु हत्थि ।
अण्णाउ भणंतिउ पुक्करंति तहु उप्परि कण्णउ उत्तरंति ।
गयहत्थें सुहडें रक्खियाउ मइं अप्पुणु देव णिरिक्खियाउ ।
वङ्क्रिमउ न जंपहुं देइ ताहुं सो जोहुं भीमु खेयरसुयाहुं ।
हक्कारइ वारइ णेहेंतुरिउ अण्णु वि भुयबलमाहप्पंफुरिउ ।
तहिं अच्छइ भीसणु सुहडचंडु ता चिंताविउ मणे पुरिसचंडु ।
णिज्झाइय देवि सुदंसणिल्ल संपत्त भणइ गुणगणरसिल्ल ।
किं किज्जउ दिज्जउ अँज्ज विज्ज पहु भणइ देहि आहारविज्ज ।
अण्णु वि संवाहणि देहि तेम परतीरु जामि अज्जेव जेम ।

घत्ता—ता दिण्णउ विज्जउ णिरु णिरवज्जउ तहो देवीए सुदंसणए ।
पहु संवाहिणियए णिउ घणथणियए अमरहरेण णहंगणए ॥ ९ ॥

10

Nagakumara with Vyala and others worships the Jina.

सो वालु महावालु वि सुतेउ अवरु वि अछेउ अवरु वि अभेउ ।
कणयच्छविणिज्जियतरुणतवणु गय पंच वि तं रइवइरिभवणु ।
कउ वीरेंहो मंदरसित्तणेहु जिणु वंदिउ मंदरसित्तदेहु ।
पइं जिण णिंदिउ विट्टलु णरंगु विसएसु तुज्झु किं पि वि ण रंगु ।
तुह समु कंचंणु तणु सत्तु मित्तु तुहुं देव भुअणपंकरुहमित्तु ।
असुहारियाउ णीसारियाउ दियवररियाउ पइं वारियाउ ।

9. १ C सीहु. २ D णेय. ३ ABDE माहप्पु. ४ D वूहि पुज्ज. ५ D णिरुव°.
10. १ C वीरहे. २ C तणु कंचणु; E तिणु कंचणु.

कंतावसेहिं कं तावसेहिं   नाविज्जइ सुरहिं सतामसेहिं ।
तुहुं जगगुरु अवसं सारएहिं   सुहु हिउ हिंडियसंसारएहिं ।
वम्महवेयं परमुच्छियाइं   भूअइं अइरइरसमुच्छियाइं ।
लित्तइं तुह वायाजीवणेण   पडिवण्णउ उवसमु जीवणेण ।

घत्ता—इय वंदिवि जिणवरु हरिहरु दिणयरु कमलासणु गुणरयण[३]णिहि ।
तवजालाभासुरु कंपावियसुरु भवकाणणणिड्डहणसिहि ॥ १० ॥

11

After meals Nagakumara sees the maidens. Being questioned by Vyala, the eldest of them gives an account of themselves. The town of Bhumitilaka.

उत्तुंगसिहरु सुरगिरिसमाणु   आसण्णु गंपि मणहरु विमाणु ।
पहु भिक्खहिं णाणारसविहिण्णु   भोयणु भुत्तउ विज्जाए दिण्णु ।
आया जिणहरु मज्झण्णयाले[१]   अण्णायपुव्वकण्णावमाले ।
उट्ठिउ अवलोइउ[२] गयणमग्गु   दिट्ठउ कुमरेण कुमारिवग्गु ।
मंदारकुसुमकयकेससोहु   सासाणिलणिवडियमहुयरोहु ।
थोव्वड[३]थणमंडलघुलियहारु   पयमंजीरयझंकारसारु ।
रंखोलमाणकंचीकलाउ   परितायहि तायहि कयपलाउ[४] ।
कयलीकंदलसोमालियाउ   आहूयउ सव्वउ[५] बालियाउ ।
रायाएसें वालेण तेण   वालुंग[६]पहरतासियणिवेण ।
आयउ पहुंणा[७] परिपुच्छियाउ   तरुणीउ तरुणहरिणच्छियाउ ।
पुक्कारु करहु किं णिब्भमेव   ता भणइ जेट्ठ सुणि कहमि देव ।

घत्ता—णियडउं[८] जि मणोहरु छुहपंडुरघरु[९] णंदणवणदुमरमियसुरु ।
एत्थत्थि भडारा तिहुयणसारा भूमितिलउ णामेण पुरु ॥ ११ ॥

३ E गुणणिरय.

11. १ C °काले. २ E अवलोयउ. ३ C थुब्बड; D थोबड. ४ E परकलाउ. ५ C omits this portion from सव्वउ to आयउ in line 10 below. ६ E वालग्ग. ७ A पउणा. ८ C णियडाउ. ९ C पंकियघरु.

12

They were five hundred daughters of King Sriraksha who was killed by his own nephew Pavanavega. The latter had imprisoned them all.

उक्खाय[1]खग्गरक्खियसतेउ　　सिरिरक्खराउ सिरिमइसमेउ ।
णामेण रक्खमहरक्ख तणय　　बंधवपरिपालियसयणविणय ।
हुउं पुत्ति मणोरमणामधेय　　पुणु विज्जुप्पह पुणु विज्जुवेय ।
मंदाइणि णाइणि मयणलील　　पुणु पोमिणि गोमिणि सुद्धसील ।
सामंगि मंगि सिंगारकंति　　देवइ रेवइ सावित्ति [2]संति ।
चंदप्पह चंदिणि चंदलेह　　गाइत्ति सरासइ बुद्धिमेह ।
जयलच्छि अहिंसापवि सोमं[3]　　णवरंग रंभ रमणीयरोमं[4] ।
चारित्तगुत्ति परचित्तचोरि　　रइ काममारि गंधारि गोरि ।
सोहग्गसीय सइ रयणमाल　　मालइ मालिणि कंदप्पकील ।
कां[5]लिंगि कुरंगि सुरंगि तुंगि　　मइ कइवयजणणि वियारभंगि ।
इय एवमाइ विहिपालिपाइं　　तुम्हइं पच्चक्ख णिहालियाइं ।
लइं पंचसयाइं मणोहरीहिं　　पिउं[6] पुत्तिहिं पीणपओहरीहिं ।
महु तायहो केरउ भाइं[7]णेउ　　णामेण पसिद्धउ पवणवेउ ।
तेणम्हइं एयउ मुद्धियाउ　　मग्गंतें तेण न लद्धियाउ ।

घत्ता—तें हयदाइं[8]ज्जए रक्खसविज्जए मारिउ जणणु भडेण सहुं ।
घणतिमिरंधारए कारागारए बंधिवि भायर घित्त महु ॥ १२ ॥

13

They had refused to marry the murderer of their father, but they offer to marry Nagakumara if he could release them. Nagakumara promises to do what he could.

इच्छंतु वि दुज्जणु णासिसंतु　　अम्हहिं न समिच्छिउ पिउकयंतु ।
तें बोल्लिउ किं महु अत्थि गोहु　　को करइ दइवें सहुं विरोहु ।
जइ वइरभाउ हियएण धरहु　　तो[1] वणुं[2] जाइवि कूवांरु[3] करहु ।

12. १ C उक्खाइ. २ E कंति. ३ E साम. ४ MSS राम. ५ CE कालिंग. ६ C पिय. ७ E भायणेउ. ८ E दायज्जए.

13. १ D ता. २ E वणि. ३ E कुवारु.

पुरिसें सयलाउ णिरिक्खियाउ   लउडीयरेण परिरक्खियाउ।
णंदिणिवालें णं णंदिणीउ   अम्हइं मारुयजवबंदिणीउ।
जइ मेल्लावहि तो होसि णाहु   णं तो किं लायहि देहे डाहु।
ता भणिउ कुमारें कयदप्पेण   दुक्खु वि चंगउ सुतवें कएण।
धणु खीणु वि विहलियपोसणेण   मरणु वि चंगउ सण्णासणेण।
पारंभियबलिबलणिग्गहेण   रणु चंगउ दीणपरिग्गहेण।
सयणत्तणु सज्जणगुणगहेण   पोरिसु सरणाइयरक्खणेण।
जुज्झिज्जइ किज्जइ कज्जसिद्धि   दिज्जइ विहलियदुत्थियहं रिद्धि।
तहिं अवसरे भिच्चें हक्कियाउ   णीसेसउ कण्णउ कोक्कियाउ।
पुरवरु गयाउ गयवरगईउ   पहु संचिंतइ मंतिहिं मईउ।

घत्ता—रामाहररायहो दीणहो रायहो परपीडणे किं पूरियउ।
मण्णमि रायत्तणु जगे जसकित्तणु जेण दीणु उद्धरियउ ॥ १३ ॥

14

Nagakumara sends ambassadors to Pavanavega, demanding restoration of the kingdom and release of the maidens. The enemy's retort.

इय भणिवि अछेयाभेय सिट्ठ   ते दूय बे वि पुरवरे पइट्ठ।
रायालए बोल्लिउ पवणवेउ   आएसु देइ तुह मयरकेउ।
रक्खहो महरक्खहो रज्जु देवि   णीसरु तुहुं पुरवरु परिहरेवि।
मा कुमरिहिं केरी करहि तत्ति   मा हक्कारहि भीसणभवित्ति।
जणकवलवलणकीलाविसाले   मा णिवडहि कावालिणिकवाले।
ता भणिउ सरसु मारुयजवेण   मारइ अणंगु विरहें णवेण।
पियमुहकमलें अवलोइएण   णउ सत्थें संगरे ढोइएण।
ओहच्छमि हउं विरएवि वूहु   आवेउ लेउ कण्णासमूहु।
जं ससुरहो किउ तं करमि तासु   भक्खंतु लुद्धगिद्धंतमासु।
ता गय ते जोइय वरणरेहिं   पहरणइं लिंति दीहरकरेहिं।

४ E मारुवजयबंदणीउ. ५ ABCE omit this line. ६ E भिच्चइं. ७ E परियउ.
८ ABDE मज्झु वि. ९ AB उरियउ.
14. १ E णीहरु. २ E कुवरिहिं. ३ C कमुल. ४ E मारुव. ५ E सुसरहो. ६ A वर°.

घत्ता—पंच वि भाभासुर जियदेवासुर रयणविहूसणपरियरिय ।
जगे णायणयाणय परिपालियपय लोयवाल णं अवयरिय ॥ १४ ॥

15

Pavanavega meets his death at the hands of Nagakumara.

णं पंच वि पंडव अइपयंड णं पंच हत्थि मयागिल्लगंड ।
णं पंच सीह णं पंच जलण णं पंच मेरु संजायचलण ।
णं पंच वि मयणहो पंचबाण पंच वि धाविय उग्गयकिवाण ।
पंचेहिं हयगयरहरहिय दलिय णं पंडुसुयहिं रणि कुरु व मलिय ।
पंचेहुं वि रिउहुं गलवेवियाइं पंचत्तहो णीयइं जीवियाइं ।
दलियाइं रहंगइं रहवराहं गज्जिय गय गयगंधेण ताहं ।
पहरंतहं जायंधरिणराहं रहरहिय ण थाणिय कहिं गयाहं ।
हय हय मुहफेडें थिप्पमाण हिलिहिलिअंतावलिगुप्पमाण ।
कर्प सेण्णभंगे सइं वाउवेउ अब्भिडिउं भडहं भंडणे अजेउ ।
जायंधरिणा ओसरिवि सरिवि असिणासिवत्तु णिवडंतु धरिवि ।
हउ विण्णाणेण लहेवि रंधु छिज्जंतु दुट्ठकंठट्ठिबंधु ।
उच्छलिउ रुहिरु धाराए सरलु पडियउ सिरु णाइं सणालु कमलु ।

घत्ता—उल्हाविउ वइरिहे मणगयखेरिहे[11] कोवहुवासणु पज्जलिउ ।
अग्गिवाणियधारए परदुव्वारए णियपरिहवपडु विच्छुलिउ[12] ॥ १५ ॥

16

Submission of the warriors, marriage of the maidens, restoration of the kingdom to their brothers and Nagakumara's return to the Pandyan capital.

जाणिउ कण्णापरितायणेण आएं भडणियरें तायणेण ।
विण्णविउ राउ जयलच्छिकामु तुहुं अम्ह सामि पच्चक्खु कामु ।
पहुणा रामेण व वाणरोहु किंकरयणु इच्छिउ वा णरोहु ।

७ AB भासुर.

15. १ C omits this foot. २ E पंच वि णं मयणहो. ३ ABC omit this line. ४ C पंचहं. ५ ABC omit this line; E पहरंतहिं. ६ C यंतावलि. ७ D गुप्फमाण. ८ CE कय° ९ C अब्भिडइ. १० E आणा. ११ C खेहिरे. १२ E विच्छलिउ.

16. १ C भायणेण. २ C सउ. ३ C पच्चक्ख.

मुद्धउ पियदंसणे हरिसियाउ णं मलयमहासुसिहरि सियाउ ।
वरतिलयँउ चंदणसुराहियाउ पवरच्छराउ णं सुराहियाउ ।
णयणेहिं परौंज्झियहरिणियाउ णं गोउलगोविउ हरिणियाउ ।
कलमंगलपुण्णमणोहँराउ वड्डारियसयणमणोहराउ ।
णं हंसिणीउ सुरतरुणियाउ परिणिवि णीसेसउ तरुणियाउ ।
करपल्लव उववणतरु णियाउ पुरवरे गुणपसरियवयणराउ ।
हयपवणवेयरक्खंकराय कय रक्खमहारक्खंक राय ।
थवियाउ ताउ तित्थु जि सईउ लीलालोइयणियपुरिसईउ ।
ते णवसेवय विणिहिय सुधीर तहिं रक्खणु मंतीस वि सुधीर ।
आरुहिवि मणोहरु सुरविमाणु तेयणोहामियसुरविमाणु ।
पंच वि जण मँणिभूसियसवासे आवेप्पिणु थिय पंडीसवासे ।

घत्ता—हरहारहिमुज्जलु वियलियकलिमलु अणिवारिउ परिभमइ तहिं ।
जसु णरवरसारहो णायकुमारहो पुप्फयंतकिरणाइं जहिं ॥ १६ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकव्वे
बहुकण्णाकल्लाणवीरकिंकरलंभो णाम अट्ठमो परिच्छेउ समत्तो ॥
संधि ॥ ८ ॥

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४ D तिलउ. ५ D परिज्जिय. ६ E reads before this करपल्लवउववणतसणियाउ णं हंसणीउ सुरतरुणियाउ. ७ ABCE मणोरहाउ. ८ E omits this foot. ९ ABC मुणिवूसिय; E मुणिभूसिय.

IX

1

Nagakumara goes to Dantipura, marries the princess Madanamanjusha
and then goes to the town of Tribhuvanatilaka.

णिहणेवि पवणवेउ समरे [1]रक्खमहारक्खहुं महि देप्पिणु ।
जायंधरि अरिदंतिहरि गउ दंतिउरहो महुर मुपप्पिणु ॥ [2]ध्रुवकं ॥

पुच्छिय [3]पंडियपहु पंडीसरु
[4]पुंडुरपुंडरीउ परमेसरु ।
णं [5]पप्फुल्लफुल्लमाणससरु
उच्छुसरासणु गुणसंधियसरु ।
णवजलहरसरु संचल्लिउ सरु
चलइ सेण्णु थरहरइ फणीसरु ।
[6]हरिवरखुररयढंकियणेसरु
णयणहिं ण मुणिय रयणि ण वासरु ।
अंधदेसे णववियसियउववणे
विमलगही[7]रसरे सीयल[8]वणे ।
दंतिणयरे णिवधम्मपसाहिउ
[9]चंडउत्तु पहु सरसा[10]सोहिउ ।
चंदमईदेवीउज्जोयउ
समुहुं एंतु जामाएं [11]जोयउं ।
तेण वि सो पइसारिउ सभवणे
दिट्ठए [12]मुद्धहे थणथणजोव्वणे ।
पुत्ति पवड्ढियपरमाणंदें
दिण्ण मयणमंजूस णरिंदें ।
णेहु लहेप्पिणु सुहि मण्णेप्पिणु
दीहरच्छि सा तित्थु थवेप्पिणु ।
चउवण्णासमसोहियाणिलयहो
पुणु गउ णयरहो तिहुयणातिलयहो ।

घत्ता—ताहिं विजयंधरु मंडलिउ मंडल[13]मेल्लइं [14]धणइं लएप्पिणु ।
विजयमहाएवीसहिउ अवलोइउ [15]कारुण्णु करेप्पिणु ॥ १ ॥

1. १ C रक्खहं महि देविणु. २ AB omit ध्रुवकं. ३ C पंडिविपहु. ४ C पंडुर. ५ D पुप्फुल्ल. ६ E हय. ७ E गहीरसारि. ८ ABC णिम्मलवणे. ९ C चंडवत्तु. १० E सोहिउ. ११ ABCD जोइउ. १२ C मुद्धइं. १३ CE मोल्लइं. १४ C omits धणइं. १५ C कारण्णु.

2

Nagakumara marries Lakshmimati who wins his affections very deeply.

घरु आयहो मयणहो विरइयरइ तेण वि धीय दिण्ण लच्छीमइ ।
सा तहो रुच्चइ चंदहो रत्ति व णावियहो भवियहो जिणवरभत्ति व ।
सुयणहो सज्जणगुणगणतत्ति व पत्थिवपहुहे पहुत्तणसत्ति व ।
वरकइणाहहो भासाजुत्ति व णिग्गंथहो तणुमणवयगुत्ति व ।
अरुहण्हवणपारंभहो जुत्ति व सामणिउत्तहो मंतहो खंति व ।
मग्गणयहो विप्पहो संकंति व जोण्हाहारविसेसहो कंति व ।
सम्मत्तहो सुधम्मणिव्वित्ति व दाणेसहो घरि ठिय रिसिपंति व ।
सरसहो सुललियकव्वपउत्ति व भमरहो णवसररुहरसभुत्ति व ।
वइयायरणहो कयपयवित्ति व देसहो णरवइणायपवित्ति व ।
कुमुयायरहो णिसायरदित्ति व जसवंतहो पुरिसहो जसकित्ति व ।

घत्ता—किं कीरइ वेल्लिहिं फुल्लियहिं फुल्ल जाहं रसु चक्खिवि णिग्गइ ।
सोहग्गु पसंसिउ मालइहे महुयरु जाहें णिरारिउ लग्गइ ॥ २ ॥

3

Woman is the ornament of man.

सोहइ जलहरु सुरधणुछायए सोहइ णरवरु सच्चए वायए ।
सोहइ कइयणु कहए सुबद्धए सोहइ साहउ विज्जए सिद्धए ।
सोहइ मुणिवरिंदु मणसुद्धिए सोहइ महिवइ णिम्मलबुद्धिए ।
सोहइ मंति मंतविहिदिट्ठिए सोहइ किंकरु असिवरलट्ठिए ।
सोहइ पाउसु साससमिद्धिए सोहइ विहउ सपरियणरिद्धिए ।
सोहइ माणुसु गुणसंपत्तिए सोहइ कज्जारंभु समत्तिए ।
सोहइ महिरुहु कुसुमियसाहए सोहइ सुहडु सुपोग्गिमराहए ।
सोहइ माहउ उरयललच्छिए सोहइ वरु वहुयए धवलच्छिए ।

घत्ता—गुणहरु मुद्धिहे माइयउ सुद्धवंसु अण्णु वि कोडीसरु ।
णरहो कलत्तु सरासणु वि किं ण करइ सरीरु भाभासुरु ॥ ३ ॥

2. १ CD add before this 'विसयविरत्तहो संतहो मुत्ति व' २ C पुहुहे: E पहुहि. ३ AB पारंभहे. ४ C संनि व ५ C सक्रांति. ६ BCDE जिण्हाहार. ७ C णिव्वात्ति; E णिथात्ति. ८ C omits this foo'. ९ C जामु. १० C जासु; E जाइ.

3. १ AB सद्दए.

4

Teacher Pihitasrava arrives at Tribhuvanatilaka and Nagakumara visits him.

लच्छीमइमुहपंकयछप्पउ   णायकुमारु णवियपरमप्पउ।
तिहुयणतिलय[1]णयरे वणकीलए   इच्छियसुहु भुंजंतु सलीलए।
अणुहवंतु सिय अच्छइ जइयहुं   पिहियासउ गुरु आयउ तइयहुं।
णं समाहि णं सरसइ णं दय   णं खम पुरिसवेस विहिणा कय।
णावइ उवसमु दमु जमु संजमु   णाइं अहिंसए दाविउ णियकमु।
णं पच्चक्खु धम्मु सइं हूयउ   णं रिसिं[2] सिद्धिविलासिणिदूयउ[3]।
णं तवसिरिसव्वंगहिं घडियउ   सीलगुणामलरयणहिं जडियउ।
णं समिइहिं पयडिउ आहोयउ   णं दाविउ तिहिं गुत्तिहिं जोयउ[4]।
पंचवीसभावणभावंगउ   उज्झियबज्झब्भंतरसंगउ।
सो जाइवि वंदिउ रइरमणें   दिण्णासीस मणोरुहदमणें।

घत्ता—इसिणा धम्मबुद्धि भणिउ वियसेवि बोल्लिउ णायकुकुमारें।
धम्मु ण याणमि देव हउं अच्छमि[5] छायउ मोहंधारें ॥ ४ ॥

5

Philosophical discourse of Pihitasrava. Remarks on the 'Kshanika Vada' of the Buddhists.

भणइ भडारउ मोहु ण किज्जइ   मोहें णाणु हुंतु ढंकिज्जइ।
मोहें पसरइ मिच्छादंसणु   जगु णिद्दिट्ठउ खण[1]विद्धंसणु।
इक्कें वासण[2] तासु ण णासइ   सो किं जीउ जिणागमु[3] विलसइ।
भंतिए भंति केम साहिज्जइ   दुवियड्ढें मइ हासउ दिज्जइ।
अंवरु परिहइ भोयणु भुंजइ   भुयणणाणु पभणंतु ण लज्जइ।
परमाणु य मिलंति बहु जहिं जहिं   घडपडविडवि होंति भुवि[4] तहिं तहिं।
खणधंसियहो णाणु संजोयउ   गयसंजोउ ण दीसइ लोयउ।
संतइं संताणइं संगहियइं   गोविणासि कहिं दुद्धइं दहियइं।

4. १ ABDE °तिलए. २ C सिरि. ३ ABD दूवउ. ४ ABD जोइउ. ५ C अच्छामि च्छयउ.
5. १ E खणु. २ E वासुण. ३ C जिणायमु. ४ C भुअ वि तहिं.

दीवक्खए कहिं लब्भइ अंजणु सयउ भासइ णेमिणिरंजणु।
खणि खणि अण्णु जीउ जइ जायउ तो बाहिरे गउ किहं[5] घरु आयउ।
अण्णें थवियउ अण्णु ण याणइ सुण्णु वि वाइ काइं[6] वक्खाणइ।

घत्ता—सुण्णु असेसु वि जइ कहिउ तो किं तहो पंचिंदियदंडणु।
चीवरणिवसणु वयधरणु सत्तहडीभोयणु सिरमुंडणु॥ ५॥

6

Remarks on the orthodox philosophies of the Brahmans.

पुहइ बंभु पाणिउ लच्छीसरु[1] हुयवहु रुद्दु पवणु पुणु ईसरु।
सिउ[2] अंबरु कुलकउलें भाणिउं[3] तेण वि तच्चु किं पि ण वियाणिउ।
तं जि समासिउ दूसियँदइवें[4] गयणु जि भणिउ सयासिउ सइवें।
णिक्कलु किं पसरइ आउंचइ[5] णिक्कलु किं परमाणुय संचइ[6]।
णिक्कलु किं तणु गिण्हइ घिवइ[7] णिक्कलु किं परकज्जइं चिंतइ।
णिक्कलु किं भणु करइ वि धरइ वि णिक्कलु किं तिहुयणु संघरइ वि।
णिक्कलु किं सइं पढइ पढावइ णिक्कलु मोक्खमग्गु किं दावइ।
णिक्कलु किं अट्ठंगइं धारइ णिक्कलु किं परु पेरइ वारइ।
णिक्कलु किं परिणामहो वच्चइ णिक्कलंसु किं गायइ[8] णच्चइ।

घत्ता—णिक्कलु णिच्चलु णाणतणु सिवइत्तेण सहावें थक्कइ।
अप्पउ मरइ ण संभवइ कहिं किर सो जगजत्तहे ढुक्कइ॥ ६॥

7

Remarks on the ortholox philosophies continued.

सित्थु जाइ किं जवणालत्तहो घउ किं पुणु वि जाइ दुद्धत्तहो।
सिद्धु भमइ किं भवसंसारए गहियविमुक्ककलेवरभारए।
अक्खवायकणयर[1]मुणिमण्णिउ सिवगयणारविंदु किं वण्णिउ।
मयणडहणु किं महिलासत्तउ णाणवंतु किं मइरए मत्तउ।
णिम्मलु किं परवइरें णडियउ णिरहु वि अयसिरखुंटणे पडियउ।

५ E कहिं. ६ E वाउ.

6. १ E लच्छीहरु. २ A सिय; BD सिव. ३ E भणियउ. ४ E दूसिवि. ५ E आवंचइ. ६ A परमाणु सयंचइ. ७ ABC घत्तइ. ८ E गावइ.

7. १ ABD केण य.

पड्डु वि बहुयं पावें दंडिउ अट्ठसट्ठितित्थइं किं हिंडिउ ।
सव्वत्थहो किरे[2] काइं बलद्दें सद्दयहो किं सूलेण रउद्दें ।
किं कवालु संतोसें तित्तहो अट्ठियभूसणु काइं पवित्तहो ।
णिच्चमेव मयमोहें मूढहो लिंगवेसु किं रोसारूढहो ।
ईसरवाउ य वाउगहिल्लय किं पलवहि जडमत्तपिसल्लय ।
घत्ता—माणमोहलोहंतरिय पुत्तकलत्तवित्तरसलालस ।
पहरणकर परजीवहर फुडु ण कहंति धम्मु कामालस ॥ ७ ॥

8

Authority of the Vedas questioned.

मिगमारउ अहिंस किं घोसइ जो मासें अप्पाणउ पोसइ ।
अलियभासि णरु अलियहं[1] सुहकरु थेणउ थेणत्तणे वद्धायरु ।
परयारिउ परयारइं[2] विहियइं दावइ सुरहं पुराणइं[3] लिहियइं ।
लुद्धउ गाइभूमिधणदाणइं धण्णइं देवंगइं परिहाणइं ।
वसुकारणे कुकम्मं[4] कारावइ[5] अप्पणु[6] मरइ परु वि मारावइ ।
कव्वइं करइ सव्वणीसारइं महुपाणइं पलकवलाहारइं ।
रयणीभोयणु पुण्णु पयंपइ जीहालंपडु मणुं[7] ण वियप्पइ ।
घत्ता—वेउ पमाणु ण होइ जए विणु जीवेण सद्द कहिं[8] लब्भइ ।
विणु सरेण कहिं णवकमलु विणु धेणुयए गयणु किं दुब्भइ ॥ ८ ॥

9

Reference to some orthodox beliefs and superstitions.

बज्झइ रुज्झइ पुणु ताडिज्जइ विज्झइ णक्कु धरिवि पाडिज्जइ ।
गाइबलद्दहु णिग्गहु किज्जइ वच्छु पियंतु खीरु कड्ढिज्जइ ।
गोकुडंबु किं देउ भणिज्जइ हो[1] हो पूरइ किं पलविज्जइ ।
पसुपावेण होंति पाउब्भड दुक्कियफलु भुंजंति महाभड ।
भक्खिवि मिगजंगलु दूसिवि जिणु[2] भद्दें[3] काइं धरियउ कण्हायणु[4] ।
सउयामणिहिं मज्जु पइं संधिउ[5] गोसवि जणणीगमणु विचिंतिउ ।

२ E किं खाइ.

8. १ C अलियहो. २ B परियारइं; C परयारिय. ३ C पुराणइं. ४ D कुकम्मु. ५ ABC करावइ ६ E omits the following three feet. ७ C मणे. ८ E किहिं.

9. १ E omits this foot. २ CE जणु. ३ C भद्दे. ४ E उण्हायणु. ५ D सेविउ.

जण्णपियरविहिमिसु मंडेप्पिणु तिक्खइं कत्तियाइं खंडेप्पिणु ।
आमिसरसविसेस चक्खंतें सयलजीव भक्खिय भक्खंतें ।
रुद्दु बंभु सव्वु वि सइं पासिउ बंभणचारु वेयविहिविलसिउ ।
इंगालहो धोयहो धवलत्तणु कहिं जलेण णरदेहसुइत्तणु ।

घत्ता—दब्भें सलिलें मट्टियएं अट्ठियपत्तणिहित्ताहारें ।
कह सुज्झंति वराय जड मइलिय घोरें हिंसायारें ॥ ९ ॥

10

Remarks on Mimamsa and Sankhya.

सुरय समिच्छइ सग्गहो गच्छइ पसु मारेप्पिणु धम्महो वंछइ ।
हा हा वेयवाइ किं बोल्लइ तहो आयासें फलु किं फुल्लइ ।
एक्कु णिच्चु किं तच्चु भणिज्जइ एक्कु देइ अण्णें किं लिज्जइ ।
एक्कु थाइ अण्णेक्कु वि धावइ एक्कु मरइ अण्णेक्कु वि जीवइ ।
णिच्चहो कहिं लब्भइ बालत्तणु णवजोव्वणु पुणरवि वुड्ढत्तणु ।
णिच्चु वत्थु परिणवइ ण भेयहिं तसथावरपुग्गलपरिवेयहिं ।
पुरिसाराम भवणु संदिट्ठउ पुरिसहो दंसणु कहिं मि ण लद्धउ ।
एम सुण्णु मीमंसें सिट्ठउ जीउ पुण्णु पाउ वि णउ दिट्ठउ ।
किरियावज्जिउ णिम्मलु सुद्धउ संखपुरिसु किं पयइए बद्धउ ।
विणु किरियए कहिं तणुमणवयणइं विणु किरियए कहिं बहुभवगहणइं ।
विणु किरियए कहिं बज्झइ पावें मुच्चइ किं हो एण पलावें ।

घत्ता—भूयइं पंच पंच गुणइं पंचिंदियइं पंच तंमत्तउ ।
मणुहंकारबुद्धिपसरु कहिं पयईए पुरिसु संजुत्तउ ॥ १० ॥

11

Concluding remarks on Kanada, Kapila and Sugata.

जलजलणहं विरोहु सम्हावें ताइं थंति किह इक्कें भावें ।
पवणु चवलु महि थक्क थिरत्तें हा किं झंखिउ सुरगुरुपुत्तें ।

10. १ C सुर सम्मिच्छइं. २ C तहो आहारें फुल्ल किं फुल्लहिं. ३ E omits the following three feet.

भूयहं मेलावउ कहिं वट्टइ   एक्कु थाइ तहिं एक्कु पयट्टइ ।
जइ जीवहो जीवत्तणु आयउ   चउभूयहं संजोएं जायउ ।
तो हउं मण्णमि भुंजियभोयहो   एक्कु सहाउ किं ण तेलोयहो ।
एक्कु सरीरु किं ण किर पहवइ   किं वइतंडिउ पंडिउ विलवइ ।
एम लोउ मोहिउ कुमईसहिं   कणयरकविलसुगयदियसीसहिं ।
एयहं मइ ण कयाइ वि दिज्जइ   मिच्छापंथें कहि मि ण णिज्जइ ।
गयणु अणाइ अणंतु अमाणु वि   लोउ अणाइ लोयसंठाणु वि ।
दहविहु दुविहु स तवेकयदाणु वि   धम्मु अणाइ धम्मसंताणु वि ।

घत्ता—चउगइयउ संसारियहं दव्विंदियभाविंदियपाणहं ।
पंचमगइ सासयगुणहं सिद्धहं सुद्धहं केवलणाणहं ॥ ११ ॥

12

The Right faith.

पंचमगइउ अणाइअणंतउ   चउगइगहणि जीउ हिंडंतउ ।
अण्णण्णइं जम्माइं भमंतउ   अण्णण्णइं अंगइं छड्डंतउ ।
धम्मु मुणंति य संतिकसाया   के वि जीव गुरुपयसंगाया ।
सोलहभावणभाववसंगय   सम्मत्तेण विसुद्धें संगय ।
अट्ठगुणड्ढिवंत मइवंता   संवेयाइय णिच्च धरंता ।
देवसत्थगुरुमूढविवज्जिय   जाइकुलाइयमयणावज्जिय ।
कुसुरकुगुरुसेवासंगमपर   तह य कुसत्थकुसुयपाढयणर ।
मिच्छालिंगिय तह सेवयजण   जेहिं ण सेविय छअणायदण ।
सुद्धसदिट्ठी ते जाणहि णर   साहंमियवच्छलकयायर ।

घत्ता—संकाकंखाविरहियउ विदिगिंछापरिवज्जियउ ।
दंसणु जेहिं समासियउ तित्थयरत्तणु तेहिं समज्जिउ ॥ १२ ॥

11. १ D मइ मिच्छापहि कहिं मि. २ E विमाणु. ३ ABC तवे.

12. १ C भवंतउ. २ C गुणंति समंति कसाया. ३ AB omit the following five lines. ४ E पाढणयर. ५ E भुअणायदण. ६ ABCE omit this line.

13

T e Right knowledge and the Right conduct.

कोहलोहमोहंगइं छिंदिवि घोरइं पंउरइं तिमिरइं भिंदिवि ।
वारहविहु तवचरणु चरेप्पिणु वरपंडियमरणेण मरेप्पिणु ।
इंदपडिंदहमिंद हवेप्पिणु चोक्खइं सुरसुक्खइं भुंजेप्पिणु ।
परमणाणुं परमेट्ठि णवेप्पिणु दिव्वदेहु अवसाणि मुएप्पिणु ।
पंचसु पंचसु पंचसु धामसु भरहविदेहइंरावयणामसु ।
णिवकुलणहयलउग्गयणेसर अइसयवंत संत परमेसर ।
धरणिधराधर करिंदीहरकर अतुल महावल सयल वि जिणवर ।
मइणि भुंजिवि अहव ण भुंजिवि अप्पाणउ चारित्ते णिउंजिवि ।
केवलणाणु विमलु उप्पाइवि लोयालोउ सव्वु अवलोइवि ।
सुहुमु दूरु अंतरियउ दिट्ठउ तिहुयणुं जणे परमेट्ठिहिं सिट्ठउ ।
देउ दोसणिम्मुक्कु समासिउ दुविहु सयलु णिक्कलु उवएसिउ ।
सयलु देउ अरहंतु भडारउ णिक्कलु सुद्धु सिद्धु असरीरउ ।

घत्ता—धम्मु अहिंसा परमु जएं तित्थइं रिसिठाणाइं पवित्तइं ।
मोक्खंमग्गु सुंदर मुणसु तिण्णि वि दंसणणाणचरित्तइं ॥ १३ ॥

14

The teacher concludes his discourse and Nagakumara accepts the excellent faith.

धिट्ठिएं तिट्ठिए जो णउ चत्तउ दिक्खामोक्खु तेण किं वुत्तउ ।
णाणमोक्खु तहो किं किर छज्जइ जो कामिणिहिं कडक्खहिं छिज्जइ ।
मोक्खु गुणक्खएण जहिं जायउ जीवविणासु तेण विण्णायउ ।
अण्णेक्कहो संसारु ण णिट्ठिउं हरणकरणु सामत्थु परिट्ठिउ ।
सुण्णु मोक्खु अण्णेण पलोइउ अण्णें अप्पउ गयणि णिओइउ ।

13 १ E मोहंगय छंडिवि. २ E पवरइं. ३ E सोक्खइं. ४ E °णाहु. ५ E एरावय. ६ E चारित्त ७ C तिहुयण; E तिहुवणु. ८ C परम. ९ E जई. १० C मुक्ख.

14. १ DE धिट्ठए तिट्ठए. २ CE कडक्खें. ३ E णट्ठउ. ४ DE हरणु. ५ E सामत्थें पइट्ठिउ.

तहिं जि तासु किर लउ संजायउ अवरु भणइ कहिं मोक्खु अकायउ ।
देहु जि जीउ जीउ णउ भिण्णउ सो किं जाणइ किं पि सुदुण्णउ ।
इंदियपच्चक्खु वि जइ संतउ तो किह णउँ अग्गइ होंतउ ।
चरमसरीराथारु णिरिक्खउ दंसणणाणविसेसु वि लक्खिउ ।
मोक्खु महंतहिं संतहिं अक्खिउ सो केहिं मि चिण्णेहिं परिक्खिउ ।
घत्ता--आयण्णिवि णियगुरुवयणु मयणें परमधम्मु पडिवण्णउ ।
जाइजरामरणत्तिहरु बोहिलाहु सव्वहं संपण्णउं ॥ १४ ॥

15

Nagakumara's inquiry about the cause of his unbounded love for Lakshmimati. The teacher's reply. Merchant Dhanadatta of Vitasokapur and his son Nagadatta.

पवियंभइ वसंतु वणराइए महुलिहु गज्जइ वियसियजाइए ।
भिज्जइ विउसु वि पंडियमइयए चवइ कुमारु गिरि व गिरिणइयए ।
लच्छीमइयए हउं पेम्मंधउ मुणि भणु महु सिणेहसंबंधउ ।
कहइ महारिसि एत्थु जि दीवए णयरे रवण्णे वरिसे अइरावए ।
वीयसोयपुरे वणि धणयत्तउ धणसिरिवरु वणिवरु धणयत्तउ ।
णंदणु णायदत्तु णं वम्महु णारीसुहयत्तणमयणिम्महु ।
अवरु वि वसुयत्तउ तहिं वणिवइ वसुमइरमणि रमणेंपसरियरइ ।
ताहं विहिं मि कुलहरचूडामणि णायवसु त्ति पुत्ति पीणत्थणि ।
कोमलसरल कमलदलणेत्तहो दिण्णी णायदत्त वणिउत्तहो ।
सिरिपंचमिउववासणिउत्तहो मुणिणाहहो समीवे मुणिगुत्तहो ।
घत्ता—सुहसुक्खइं भुंजंतु ठिउँ बालमरालगइए सहुं बालए ।
गय दियहा ण वि याणियउ सयणबंधुपरिमिउ तायालए ॥ १५ ॥

16

A sage arrives and Nagadatta took the vow of observing the Srutapanchami fast.

गएहिं दिणेहिं कएहिं मि अण्णु मुणी मणगुत्तु बहुगुणपुण्णु ।
मडंबसुगामपुराइं चयंतु चउव्विहसंघसमाणु महंतु ।

६ E सुदुण्णिउ. ७ E ण जइ. ८ C सातहिं. ९ CE धण्णेहिं. १० AB संपज्जउ.

15. १ D सुहयत्तणु. २ E रमणि. ३ E omits this line. ४ D adds before this तुह सोहइ सा णिरुवमचंगिम अंगलीण णं चंदहो चंदिम ।. ५ C थिउ. ६ D बंध.

समाए महोवहि मेरु व तुंगु ससी व सुसोमु सुतेयपयंगु ।
समीरणु णाइं बलेण महंतु बहुब्भवदुक्खविणासु करंतु ।
मलंतु दलंतु असेसु वि कम्मु जरामरणुब्भवणासियजम्मु ।
वणालए आइवि थक्कु तुरंतु सुणेवि णरिंदु णरिंदमहंतु[1] ।
सपुत्तु[2] सबंधु कलत्तसमाणु सुतोसु करेवि परायउ जाणु ।
णिविट्ठु णियच्छिवि वंदिउ साहु विणेयपमाणु सुओवहिगाहु ।
णरिंदसमाणउ तूंहि[3] मि तित्थु सराउ परायउ दोसबहत्थु ।
सुणेवि मुणीसरसाहिउ धम्मु वयाइं लएवि परिट्ठिउ सम्मु ।
पईवि[4] सुपंचमि फग्गुणमासे लएवि उवासु करेवि[5] सतोसे ।

घत्ता—आयण्णिवि तुहुं मुणिवयणु णिसुणिवि तेण सयलु[6] परिपुण्णउ ।
होइवि तोसु करेवि मणे गेहु सोवि संपत्तु रवण्णउ ॥ १६ ॥

17

On the night of the last day Nagadatta died and became a god in heaven.

रवी उग्गमाणे तमोहे पलाणे ।
तिलोयप्पहाणे[1] पजाए विहाणे ।
अहीसेयपूया[2] कया सारभूया ।
फलाणेयदिव्वा पुणो दिण्ण सव्वा ।
जिणो वंदिऊणं किरीयासमाणं ।
मुणीणाहपासे[3] हयामोहवासे[3] ।
कमा वंदिऊणं णिविट्ठो णिऊणं ।
सुओ धम्मुएसो करंतो पयासो ।
तिलोयाण माणं असेसं पमाणं ।
रवी रत्तमाणो गओ अत्थमाणो ।
वणीसो वि गेहे विसाले सुदेहे ।

16. १ BD णरिंदु. २CE सबंधु सपुत्तु. ३ C तुहमवि तित्थु; ABDदूहि मि. ४AB लईवि. ५ E करेविणु तोसु. ६ ABD omits सयलु; E reads the foot सुणिसुणेवि लोउ परिपुण्णउ.

17. १ A तियाल. २ CDE add before this अहीसेयपुज्जे गओ अप्पयजे; E has° ज्जो in place of°जे. ३ C °सो.

सबंधू समित्तो		ठिओ धम्मचित्तो ।
तमोहेण जुत्ती		गया अड्डरत्ती ।
हुया ताम तण्हा		सरीरे सउण्हा ।
तुहीणाइदव्वा		कया अंगे सव्वा ।
लवंगेल[4]सारा		बहुणीरफारा ।
कुणंता सुवायं		पडावीयणायं ।
गए जामे इक्के		मुहे तीव[5]सुक्के ।
सरीरस्स चेट्ठा		खणेणं पणट्ठा ।
णिएऊण ताओ		करेई उवाओ ।
तओ जालवक्खे		पजालंसुमोक्खे ।
मणी सूरकंतो		पहाए फुरंतो ।
तहिं तेण वुत्तो		सुओ णायदत्तो ।
रवी उग्गमाणो		णहे गच्छमाणो ।
क[6]रे देवकज्जं		सण्हाणं सपुज्जं
च[7]ईऊण सेज्जा		पिएही सुपेज्जा ।
तओ तेण लत्तं		पिया कट्ठवुत्तं ।
पि[8]यारेसि पुत्तं		ण याणेसि जुत्तं ।
गया तिण्णि जामा		सुणंतस्स रामा ।
घडीगेहमज्झे		णिसाए दुसज्झे ।
ण सूरस्स दित्ती		ण उण्हाणं[9] भित्ती ।
ण ईसंति भेया		सुलग्गी व तेया ।
उवावासणासो		करेमि प्पयासो ।
णिएऊण लोओ		गमंतो सं[10]भोओ ।
जिणेसस्स पूया		जए सारभूया ।
करेमी तिभत्ती		ण णासंतु सत्ती ।
रिसीणं च संघो		धरेऊण सिग्घो[11] ।

४ E °गोल. ५ D ताव. ६ C करो. ७ C चएऊण. ८ BCD वियारेसि. ९ ABD उण्हाउ. १० A सभेओ. ११ AB विग्घो.

[12]करावेमि भोज्जं पुणो अप्पकज्जं ।
इमं लद्ध पुत्तो समुच्छाए भुत्तो ।
सरंतो जिणेसं [13]समुत्तीपएसं ।
पयापंचवित्तो ठिओ चिंतवंतो ।
[14]अयाराइवण्णं णहं बिंदुपुण्णं ।
सरं तस्स पाणा गया लीणमाणा ।
दिवालोयपत्तो खणे णायदत्तो ।
घत्ता—सो मरेमि सोहम्मु[15] गउ छड्डिवि माणुसत्तु घिणिविट्टलु[16] ।
सुरवरसयपरिवारियउ खणु वि ण जेत्थु दुक्कु दुहपोट्टलु ॥ १७ ॥

18

Nagadatta's divine paraphernalia. He returned to the earth and presented himself before his mourners.

सो मरेवि सोहम्मु पत्तओ धम्मझाणचित्तेण जुत्तओ ।
सूरकंतिससिकंतिपज्जले सोहमाण[1]ठियए सुणिज्जले ।
लंबमाणमणिमोत्तिओहए चलवलंत[2]धयविविहसोहए ।
रणझणंतघंटाणिणायए धवलमंगलुग्गीयणायए ।
रविपहायणिम्मलविमाणए हूउ तेत्थु बहुसोहमाणए ।
कणयदंडसियचामरे [3]वरे वीयमाण[4]सुरसुंदरीकरे ।
सुरणमंतजयजयणिणायए बंदिसद्दगंभीरवायए ।
वार वार जयजय भणंतिया मउडकिरणमणिविप्फुरंतिया ।
पंचपल्लआऊणिउत्तओ हुवउ जाम बहुसुक्खजुत्तओ ।
एम तित्थु बहुभो[5]यमाणओ णियपवंचु अवहीवियाणिओ ।
तेयवंतु मणिमउडमत्थओ सुरवरंगवरदिव्ववत्थओ ।
कणयकत्तरीगाढणेत्थओ रविसुदित्तिदित्तीपहत्थओ ।
सियतुरुक्खकप्पूरमीसियं जक्खक[6]द्दमद्दो दप्पवासियं ।
तणुविलित्तसव्वंगसुंदरो रूवमोयणिज्जियपुरंदरो ।
हारडो[7]रकुंडलविहूसिओ तिलयबउलसिरिकुसुमभूसिओ ।

१२ E करावोवि. १३ E समत्ती°. १४ E अवाराइ. १५ D सोहंमि. १६ D घिण.
18. १ E दिट्ठिय. २ E हय. ३ C परे. ४ C वर. ५ E लोय°. ६ E कद्दमद्दप्पवासियं. ७ ABD दोर.

पंचमीसुविहिफलेण णायओ अवहिबोहिणा मुणिवि आयओ।
बंधुवग्गु जहिं रोवमाणओ मायबप्पु सुण्हासमाणओ।
मुक्कधाहमुंभेवि करयले अंसुवाह णिवडंति धरयले।
वार वार गुणणाम लितओ हा कहिं गओ सुयं भणंतओ।
मायंताउ धरणियलि णिवडिओ ताम तित्थु अप्पणउ पयडिओ।
जीवचत्तु णियतणु वलोइयं तारतरलणयणेहिं जोइयं।

घत्ता—सो पेच्छिवि णिरुवमतणु पुच्छिउ को तुहुं णर परमेसरु।
तेण कहिउ पुणु अप्पणउ णायदत्तु हउं हुवउ सुरेसरु॥ १८॥

19

He consoles his bereaved parents. The teacher then tells Nagakumara that Nagadatta was reborn in his own person and that Lakshmimati was no other than his wife even in her former birth.

एम भणेवि तेणं किउ सोहणुं सरहसेण जिणधम्मपबोहणुं।
सोउ करेहि ताय किं भुल्लउ मा इवसेण पत्थु एकल्लउ।
भवसायरे दुहसलिलभयंकरे मा णिवडेसहु तहिं असुहंकरे।
धम्मु करेहु तुम्हि दयसारउ भवे भवे जरमरणाइणिवारउ।
काइं कहिज्जउ णवर विसालहो धम्महो फलु पच्चक्खु णिहालहो।
उववासहो फलेण संपुण्णउ जाइवि देवलोइ उप्पण्णउ।
धम्मु कहेवि चित्तु पडिबोहिउ बंधववग्गु सयलु उम्मोहिउ।
गउ पुणु सुरवरु सुरवरथाणहो णिमिसद्धे सो सोक्खपहाणहो।
तणु सक्कारिउ तेहिं तुरंतहिं पुणु ण्हावि जलंजलि दिंतहिं।
वयसंदोहसेस पालंतिय बहुविहणियमोवास करंतिय।
वंसुब्भवतणु पयड उंरिट्ठिय हीण खीण णिरु झीण परिट्ठिय।
तहिं सण्णासु करेवि सराइय पिय मरेवि तुह पासु पराइय।
भुंजिवि सुहसय बे वि णियत्तइं सग्गु चएप्पिणु इह संपत्तइं।

८ ABC onit this line. ९ ABD उब्भेवि. १० E णिवडंतु. ११ E सुव. १२ C तायमाय. १३ A B धरणियलु. १४ C ताव १५ C अप्पणु. १६ ABD °चत्त.

19. १ C तेम. २ ABE °ण. ३ C इत्थु अइकलउ. ४ E णिवणेसहे. ५ E कहिज्जहे. ६ E संपण्णउ. ७ CE णिविसद्धें. ८ सुक्ख. ९ CE संकारि. १० ABDE उरट्ठिय.

आउ जयंधराहु तुहुं णंदणु गुणमणिखाणि व णयणाणंदणु।
लच्छीमइ वि एह सुहभायण पुव्वभवाणुणेह मिगलोयण।
णिसुणिवि णिययभवंतरु सुंदरु पुलइउ ता सव्वंगु णिरंतरु।
पुच्छिउ पुणु मुणिणाहु णमंतिणें उववासहो का विहि पभणंतिणें।

घत्ता—आयण्णिवि कुमरहो वयणु वयणेण तेण मुणि तुट्ठउ।
दुरियतमोहविणासयरु सीलवएहिं गुणहिं परिपुट्ठउ ॥ १९ ॥

20

The teacher explains the method of observing the Srutapanchamati fast.

तो णवर दिव्वाए वाणीए मुणिणाहु कुमरस्स पुणु कहइ परसमयदुग्गाहु।
उववास तिब्भेय जे दिट्ठ जिणमग्गे ते अहमगुरुमज्झिमा जेम सम्मग्गे।
संपोसहोवास चाउत्थणामाय संतोसभावेण णिसुणेहि वयछाय।
आसाढ कत्तीए फग्गुणसे मासम्मि सियपक्खचोत्थीसु संतुट्ठचित्तम्मि।
सो चेव एक्केण भुत्तेण फुडु भुत्तु णियगेहआरंभु सव्वो वि परिचत्तु।
होएवि सुइ चोक्खु सियवत्थणेत्थंगु सोहाविलंकारपरिचत्तकामंगु।
उववासु गिण्हेवि चाउत्थु तिविहेण मणवयणकाएण परिसुद्धहियएण।
अणुमणण तिविहा वि णउ करइ कारवइ अइकडुयखरफरुसवयणाइं णउ चवइ।
णिसुणंतु गुरुपायमूले सुधम्मत्थु संसारणिस्सारदुक्खाण परमत्थु।
सज्झाणझाणग्गिदड्ढाण पोसम्मि संथारसेज्जाए सोवेइं ता तम्मि।
संथारु सोहेइ उग्गमियसूरम्मि बेइंदियाईण अणुजीवसयणम्मि।
अच्छेइ जिणभवणे सोचेय दिणु एक्कु परिहरिवि घरवासु जइभावगुणथक्कु।
णहछेय णयणंजणादीयकं तत्तु णवबत्थवरमल्लसमलहणपरिचत्तु।
ण सुणेइ गंधव्वु णउ णियइ पेक्खणउ ण सुणेइ ण कहेइ विकहाइं काहणउ।
छविहाणि छविसोहि वंदेवि जिणणाहु तिविहेण अइसुद्धु कामारिमयवाहु।
दो णवण चउसीस दोदह वि आवत्तु बत्तीस अइयार दूरेण परिचत्तु।

११ C णमंतें; E सामंतिण. १२ CE पभणंतें. १३ D मणि.

20\. १ E ट्ठिय. २ BD चउत्थ. ३ D° सु. ४ E चउत्थीसु. ५ C सासम्मि. ६ ABD सोचेइ. ७ AB णववत्थु भरमत्तेसमलहणे; E णववत्थसरसाति. ८ E° सुद्धु.

तणु सम्मदोसा वि बत्तीस जाणंतु   परिहरइ सो भविउ गुणदोस भावंतु ।
संतोसभावेण जाएवि णियगेहु   ण्हाएवि धुयवत्थराउँसणियदेहु ।
गेहत्थु होएवि पुणु णियइ गिहबारु   आवंतु वरपत्तु पडिगहइ गुणसारु ।
घत्ता—मज्झण्णए घरपंगणए जोइवि मुणि वंदेवि धरिज्जइ ।
णियसत्तियए सुमत्तियए सुद्धाहारदाणु तहो दिज्जइ ॥ २० ॥

21

Method of observing the fast continues.

णवेवि मुणिंदु   भवीयणचंदु ।
घरम्मि छुहेवि   चउक्के ठवेवि ।
समक्खिवि पाय   विहीए जवाय ।
पुणो वि णमंतु   तिलोयमहंतु ।
करेवि समुद्दु   तहो सए छुद्दु ।
मुणीण सजोग्गु   सचित्तु अजोग्गु ।
ण देइ भवीउ   असुद्ध सवीउ ।
सुभोयणु देवि   संतोसु करेवि ।
मुणीण समाणु   अणुव्वजमाणु ।
घरंगणु जाम   स गच्छइ ताम ।
जिणागमि जेम   पयासइ तेम ।
सपुत्तकलत्तु   परीयणजुत्तु ।
सगाविमहीसि   सुचारसमासि ।
करेवि असेसु   सतोसविसेसु ।
सभोयणलीणु   करेइ गिहीणु ।
सुपोसहु एम   फलेइ सु तेम ।
णियासमे थक्कु   करेवि वियक्कु ।
तहण्णु सुणेसु   कहेमि विसेसु ।
सउज्जवणावि   करेहि सयावि ।

९ AB पत्तीय. १० D पाउत्त.

21. १ E णिराय. २ B समद्दु; C समिद्दु; E समद्दु. ३ E सुतोसु.

सुकत्तियसाढ सफग्गुणगाढ ।
तिमज्झहं इक्क सुपंचमि सुक्क ।
सुपंचवरीस समाससरीस ।
अहइ जि पंच समास वि पंच ।
तिभेय चरीय करंति सुधीय ।
पडिम्मउ पंच चरेवि वरं च ।
सवत्थ सपोत्थ मुणीहिं महत्थ ।
समप्पण कीय सुभत्तीए तीय ।
सुकंतिय पंच सुचत्तपवंच ।
परीहणवत्थ तहे व पसत्थ ।
चउव्विहसंघे सुवाहिदुलंघे ।
हणेवयकज्जे भवीयणपुज्जे ।
सुभेसहु दिंति विणीय णयंति ।
महापडिवित्त सुसोहियणेत्त ।
उलोव वि चित्त सुचित्त विचित्त ।
समुज्जलघंट सुसद्द टणंत ।
उचोवरणट्ट पयारियसट्ट ।
सुतारियचंद चंदोवय रुंद ।
ससंघहो भोज्जु रसालु मणोज्जु ।
पयंति सुभव्वु करेइ ण गव्वु ।
विहीए करंतु फलेइ तुरंतु ।
सुचीउ सुखेत्ते सुदिण्ण पयत्ते ।

घत्ता—मुणि अक्खइ कह जाम तहिं पोसहु वरमहिमउ सम्मत्तइं ।
दंसणणाणचरित्तसमतवधम्मत्थ जेम जिणतत्तइं ॥ २१ ॥

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४ E पवंच. ५ C सपुत्थु. ६ A सुसात्तिए. ७ CE चित्त. ८ E सुचित्तविचित्त उलोयविचित्त. ९ E पयंतु. १० CE सुसव्वु. ११ B सुछीउ; DE सुवीउ.

22

Minister Nayandhara arrives from home. Nagakumara returns to Kanakapura and is crowned king by his father.

जणणसमाणु मंति हरिकंधरु　　तहिं अवसरे संपत्तु णयंधरु ।
आहूयउ सुंदरु मंतीसें　　णाइं पुरंदरु सइं मंतीसें ।
पुणु वि कणयउरु दिट्ठु जयंधरु　　पणविउ सुउ पियरहो सिरकयकरु ।
दिण्णासीसहिं पुणु पुणु जोइउ　　मत्थइं चुंबिवि अंकए ढोइउ ।
कोक्काविय एक्केक्क पहाणा　　जायवसोमवंसकुरुराणा ।
धवलहिं मंगलेहिं गिज्जंतहिं　　चामीयरतूरहिं वज्जंतहिं ।
धारावरिसहिं णं णवमेहहिं　　सुत्तंकहिं णं बंभणदेहहिं ।
सीसगएहिं णाइं गुरुसंगहिं　　कामिणिधरियहिं णाइ भुयंगहिं ।
पल्लवछइयहिं णं सुररुक्खहिं　　जडसंसग्गएहिं णं मुक्खहिं ।
गायणेहिं णं सुद्धे सुकंठहिं　　णं किराडपुत्तेहिं सुमंठहिं ।
पंडुरेहिं जसपुंजाभासहिं　　सिंचिउ मंगलकलससहासहिं ।

घत्ता—भरणिव्वाहणु कुलधवलु धवलेहिं मि जसधवलु विहाविउ ।
भूसिउ धवलविहूसणहिं धवलुज्जलवत्थइं परिहाविउ ॥ २ ॥

23

After his coronation, Nagakumara sends Vyala to fetch all his wives and Vidyas from wherever he had left them. With them he enjoys his royalty.

बद्धु पट्टु सिरि णेहणिबंधु व　　पयडिउ पुव्वपुण्णसंबंधु व ।
ताएं णायकुमारहो भालए　　उरयले लच्छि णिसण्ण विसालए ।
सीहासणे बइट्ठु णं मंदरे　　जिणवरिंदु सुरसेवियकंदरे ।
चामरेहिं णं हंसविहंगहिं　　कणयदंडपासयपडियंगहिं ।
णं किर्त्तिहिं अंगइं परिघुलियइं　　विज्जिउ णरवरकरसंवलियहिं ।
छत्तइं धरियइं चारुणवल्लइं　　णं णिवसंपयवेल्लिहे फुल्लइं ।
वग्घमऊरसीहगरुडद्धय　　उब्भियचंदसूरपालिद्धय ।
रायारुहणजोग्गदिव्वंगहिं　　किउ अहिसेउ मयंगतुरंगहिं ।

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22. १ E जोयउ. २ E ढोयउ. ३ E सुद्ध. ४ E उत्तेहिं. ५ C धवलुजलु.

23. १ CD संचलियहिं; E संचलियउ;

विहियइं होमइं इच्छामाणइं घणपरिहीणहं दिण्णइं दाणइं ।
वालें रायाएसु लहेप्पिणु जहिं जिहियइं तहिं तहिं जाएप्पिणु ।
विज्जउ भज्जउ दिव्वइं सयणइं द्वविणणिहाणइं णाणारयणइं ।
घत्ता—आणियाइं सव्वइं घरहो सुयणेहिं परियणेहिं परियरियउ ।
थिउ जायंधरि कयणउरि सिरि भुंजंतु पुण्णविप्फुरियउ ॥ २३ ॥

24

Through sheer disgust Sridhara renounces the world. He is followed by Jayandhara and Prithvidevi. Nagakumara enjoys the earth for a long time and then transferring it to Devakumara, himself becomes a Digambara.

तं पेच्छिवि णिव्वेयं लइयउ सिरिहरु पुव्वमेव पव्वइयउ ।
पुहवींदेविए सहुं कयसंवरु जाउ जयंधरु राउ दियंबरु ।
खग्गें वइरिवग्गु णिद्धुरिवि बंधुहुं हिययमणोरह पूरिवि ।
णाणें विउसाणिवहु संतोसिवि सोहग्गें रामारइ पोसिवि ।
रूवें कामएउ होएप्पिणु तेएं चंदु ससूरु जिणेप्पिणु ।
विहवें सक्कहो सल्लु करेप्पिणु बुद्धिए सुरगुरुबुद्धि हरेप्पिणु ।
चाएं दीणाणाहहं रंजिवि अट्ठसयइं वरिसइं महि भुंजिवि ।
पेच्छइ एम वियप्पिवि बुद्धिए धणु जोव्वणु किर कासु विसुद्धिए ।
भक्खियणिव णं भीसणडाइणि अप्पिवि देवकुमारहो मेइणि ।
ढोइवि रज्जु सुयहो गुणवंतहो सरणु पइट्ठु गंपि अरहंतहो ।
वालमहावालंकहिं दढभुउ राउ अछेयाभेयहिं संजुउ ।
दइयंवरियदिक्ख पडिवज्जिवि थियउ कसायाविसाय वियज्जिवि ।
घत्ता—पंचहिं तेहिं महामुणिहिं पंचिंदियइं खलाइं जिणेप्पिणु ।
पंचासवहं णिरोहु कउ पंचमगइ हियवइ झाएप्पिणु ॥ २४ ॥

25

Austerities practised by Nagakumara who, in due course, becomes absolved, forever, of his corporeal existence.

णिच्चेलत्तणु केसालुंचणु णिच्चणिसेज्जादेहाउंचणु ।
ण्हाणविवज्जणु दंताधोयणु कालए णीरसु परवसभोयणु ।

२ E विहाणइं. ३ C omits परियणेहिं.
24. १ ABC omit this line. २ AC पंचासइं.

धरणिसयणु रइरससंकोयणु   धूलिहदंसमसयमुहविंधणु ।
पिसुणाकोसणु ताडणु बंधणु
चंडवायवहलकंपवणइं   धाराहरजलधारासवणइं ।
सिसिरोसाकणहरमरुवेयइं
हिमपडणइं दड्ढत्तणुतेयइं   उण्हइं सोसियंगरसभेयइं ।
कंठोलंबियविसहरचलणइं   सीहवग्घजीहादलघुलणइं ।
वणतरुणिहसणसिहिसिहवलणइं   गुहगयभीमोयरसहवसणइं ।
कोलघोरघोणाणिलुहणइं   संबरगयगंडयकंडुयणइं ।
एवमाइं दुक्खाइं सहेप्पिणु   रण्णे वसेप्पिणु भिक्ख चरेप्पिणु ।
सत्तु वि मित्तु वि सरिसु गणेप्पिणु   मिउ भुंजेप्पिणु णिद्द जिणेप्पिणु ।
भोउ भुअंगवेउ सुमरेप्पिणु   मणि जगभंगुरत्तु भावेप्पिणु ।
सुक्कझाणु मणि आऊरेप्पिणु   मोहमहारिराउ पेल्लेप्पिणु ।
कम्मकसायराय तोडेप्पिणु   दढकम्मट्ठिगंठि मेल्लेप्पिणु ।
जुत्तायारु तिगुत्तिहिं गुत्तउ   चउहुं मि तेहिं रिसिहिं संजुत्तउ ।

घत्ता—झत्ति अणंगु अणंगु हुउ पत्तउ मोक्खु अणंगवियारउ ।
पुप्फयंतसुरणमिउ पहु पसियउ णायकुमारु भडारउ ॥ २५ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकव्वे
सिरिणिवणायकुमारमोक्खारुहणो णाम णवमो परिच्छेउ समत्तो ॥

॥ संधि ॥ ९ ॥

* * * *

25. १ ABC omit this foot. २ E वेलइं. ३ ABD चरणइं. ४ ABC omit this line. ५ D गर. ६ E भोय भोयंगविउ. ७ ABC omit this foot. ८ MSS अगु. ९ E मेल्लेप्पिणु. १० ABC omit this foot. ११ CE सुरणमिय.

Author's own and his patron's eulogia.

गोत्तमगणहरएवें सिट्ठउ सूरिपरंपराए उवइट्ठउ ।
णायकुमारचरित्तु पयासिउ इय सिरिपंचमिफलु मइं भासिउ ।
सो णंदउ जो पढइ पढावइ सो णंदउ जो लिहइ लिहावइ ।
सो णंदउ जो विवरि विदावइ सो णंदउ जो भावें भावइ ।
णंदउ सम्मइसासणु सम्मइ णंदउ पय सुहु णंदउ णरवइ ।
चिंतिउ चिंतिउ वरिसउ पाउसु णंदउ णण्णु होउ दीहाउसु ।
णण्णहो संभवंतु सुपवित्तइं णिम्मलदंसणणाणचरित्तइं ।
णण्णहो होंतु पंचकल्लाणइं रोयसोयखयकरणविहाणइं ।
णण्णहो जसु भुअणत्तए विलसउ णण्णहो घरि वसुहार पवरिसउ ।
सिवमत्ताइं मि जिणसण्णासें बे वि मयाइं दुरियणिण्णासें ।
बंभणाइं कासवरिसिगोत्तइं गुरुवयणामयपूरियसोत्तइं ।
मुद्धाएवी केसवणामइं महु पियराइं होंतु सुहधामइं ।
संपज्जउ जिणभावें लइयहो रयणत्तयविसुद्धिदंगइयहो ।
मज्झु समाहिबोहि संपज्जउ मज्झु विमलु केवलु उपज्जउ ।

घत्ता—णण्णहो मज्झु वि दय करउ पुप्फयंतजिणणाहपियारी ।
खलउ असंसु वि दुव्वयणु वसउ वयणे सुयदेवि भडारी ॥ १ ॥

*   *   *   *

सुहतुंगभवणवावारभारणिव्वहणवीरधवलस्स ।
कोंडिल्लगोत्त[1]णहससहरस्स पयईए सोमस्स ॥ १ ॥
कुंदव्वागब्भसमुब्भवस्स सिरिभरहभट्टतणयस्स ।
जसपसरभरियभुअणोयरस्स जिणचरणकमलभसलस्स ॥ २ ॥
अणवरयरइयवरजिणहरस्स जिणभवणपूयणिरयस्स ।
जिणसासणायमुद्धारणस्स मुणिदिण्णदाणस्स ॥ ३ ॥
कलिमलकलंकपरिवज्जियस्स जियदुविहवइरिणियरस्स ।
कारुण्णकंदणवजलहरस्स दीणयणसरणस्स ॥ ४ ॥
णिवलच्छीकीलासरवरस्स वाएसरिणिवासस्स ।
णिस्सेसविउसविज्जाविणोयणिरयस्स सुद्धहिययस्स ॥ ५ ॥
णण्णस्स पत्थणाए कव्वपिसल्लेण पहसियमुहेण ।
णायकुमारचरित्तं रइयं सिरिपुप्फयंतेण ॥ ६ ॥

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1 C मह.

शब्दकोशः

शब्दकोशः

The figures indicate *Sandhi, Kaḍavaka* and *line* of the text respectively. In case of words occurring frequently in the same sense, at least one reference to their place of occurrence is given.

Purely *tatsama* words are, as a rule, omitted, except in a very few cases.

Words which I consider *Deśī* have been marked with an asterisk.

Sanskrit equivalents of Apabhraṁśa words or their Sanskrit originals as found in *Hemacandra's Prākṛita Vyākaraṇa* and *Deśī-nāma-mālā, Vararuci's Prākṛta. Prakāśa* and *Dhanapāla's Paiya lacchī-nāma-māla* have been given throughout Vernacular equivalents have also been given wherever necessary and possible. In case of words not traceable as above, reference is made to other published *Apabhraṁśa* works such as *Bhavisayatta-kahā, Saṇaṁkumāracariu* and *Jasaharacariu* if the words could be found to have occurred there.

Lengthy discussions of derivation, meaning and explanation of words and phrases have been relegated to the Notes and a reference to this effect is made in the Glossary.

The following abbreviations have been used :—

Com.-Commentary; Comp.-Comparative; D.-Deśīnāmamālā: ex. example; G.-Gujarati; Gr.-Greek; H.-Hindi; Hem.-Hemacandra's Prākṛta Vyākaraṇa; M.-Marāthi; Mar. Marwadi; Pai.-Pāiya-lacchī-nāmamālā; Pers.-Persian; Rom.-Roman; Var.-Vararuci's Prakṛta Prakāśa.

जस.—जसहरचरिउ; टि.—टिप्पण; दे.—देश; धा.—धातु; न.—नगर; प.—पर्वत; पु.—पुरुष; भविस.—भविसयत्तकहा; सणकु.—सणकुमारचरिउ.

अइ°-अति I, 1, 7.

अइकडुय-अतिकटुक IX, 20, 8.

अइतुरिअ-अतित्वरित V, 5, 12.

अइपसत्थ-अतिप्रशस्त III, 4, 7.

अइबल-अतिबल, पु. VI, 11, 6.

***अइभल्ल**-अतिभद्र V, 12, 7. (Hem. IV, 351. H. भला good)

अइयार-अतिचार IX, 20, 16.

अइरवण्ण अतिरम्य I, 7, 8. (Hem IV, 422.)

अइरावय-ऐरावत, दे. IX, 15, 4.

अइरुंद-अतिरुंद्र I, 1, 7. (विपुल, D. VII, 14; M. रुंद broad)

अइसयवंत-अतिशयवत् IX. 13, 6.

अउव्व अपूर्व I, 15, 10; II, 6, 9.

अक्क-अर्क I, 16, 5.

अक्ख-आ+ख्या °इ III, 8, 7.

अक्खजूअ-अक्षद्यूत III, 13, 9.

अक्खर-अक्षर VI, 2, 8.

अक्खवाय-अक्षपाद, पु. IX, 7, 3.

अक्खोहणिया-आक्षोभणिका VI, 6, 12.

अगहिय-अ+गृहीत III, 14, 1.

अगाअ–अगम्य II, 3, 12.
अग्ग-अग्र I, 7, 5; VII. 7, 10. अग्गइ–अग्रे II; 4, 4.
अग्घवत्त–अर्घपात्र VI, 1, 9.
अग्घंजलि–अर्घांजलि V, 12, 13.
अच्च-अर्च °मि VII, 6, 1.
अच्चण-अर्चन I, 9, 5.
अच्चंत-अत्यंत IV, 5, 8.
***अच्छ**–आस्. I, 8, 10; II, 7, 3. (Hem. IV, 215)
अच्छर-अप्सरस् I, 9, 9, °हु gen. sing.
अच्छरिअ–आश्चर्य VI, 7, 4.
अच्छिवत्त-अक्षिपत्र II, 5, 11.
अच्छेरअ,°य–आश्चर्य VI, 1, 4; VIII, 2, I. (Hem. I, 58; Var. 1, 5.)
अछेय–पु. VI, 15, 8; VIII, 10, 1.
अजिंभ-अजृम्भ III, 4, 6.
अजोग्ग–अयोग्य IX, 21, 6.
अज्जु–अद्य I, 15, 15; VII, 4, 4.
अज्जुपरए III, 7, 5; IV, 8, 9.
(H. आजकल)
अज्झासा–अधि+आशा V, 10, 3.
अट्ठम–अष्टम VIII, 6, 8. (H. आठवां)
अट्ठसट्ठि–अष्टषष्ठि IX, 7, 6. (H. अड़सठ)
अट्ठसय–अष्टशत IX, 24, 7.
अट्ठंग-अष्ट+अंग IX, 6, 8.
अट्ठारह–अष्टादश III, 1. 1. (H. अठारह)
अट्ठि-अस्थि VIII, 15, 11.
अट्ठिय–अस्थि+क (स्वार्थे) III, 14, 7.
अट्ठियपत्त-अस्थिपात्र IX, 9, 11.
अट्ठियभूषण–अस्थिभूषण IX, 7, 8.
अडइ–अटवी VII, 1, 10.
अडइरुण्ण अटवीरोदन IV 3, 13. (रुद्+क्त, Var. VIII, 62.)
अड्ढिवंत–ऋद्धिमत् IX, 12, 5, (Hem. II, 41).
अणगार–अन्+अगार IV, 4, 5.
अणत्थ–अनर्थ III, 2, 12.
अणत्थमिय–अन्+अस्तमित IV, 2, 9.
अणल अनल I, 14, 1.
अणलिय–अन्+अलीक IV, 2, 5.
अणवरअ–अन्+अवरत I, 12, 6.
अणाइ–अन्+आदि IX, 11, 10.
अणायदण–अनायतन IX, 12, 8 (see notes)
अणिट्ठिय–अ+निष्ठित V, 12, 13.
अणुग्गह–अनुग्रह III, 3, 9.
अणुट्ठउ अनु+तिष्ठतु V, 6, 7.
अणुराय-अनुराग I, 9, 2
अणुव्वजमाण–अनु+व्रजमान IX, 21, 9.
अणुहवंत–अनु+भवत् IV, 6, 4.
अणुहुंजिय–अनु+भुक्त VI, 4, 13.
अणेय–अनेक II, 5, 5.
अण्ण–अन्य;°इं II, 1, 5.
अण्णाय,°अ–अ+न्याय I, 8, 6; V, 10, 21; VII, 3, 1.
अण्णेक–अन्य+एक II, 1, 6.
अत्तिहर–आर्तिहर IX, 14, 12.
अत्थ–अर्थ I, 1, 5; III, 2, 12.
अत्थमाण-अस्तमान IX, 17, 10.
अत्थाण–आस्थान I 8, 9.
अत्थि–अस्ति I, 6, 4. (old M. आथी)
अत्थिकाय–अस्ति° I, 12, 2. (tech. term of Jain philosophy, see notes)
अदुगुंछिय–अ+जुगुप्सित II, 7, 10. (Hem. IV, 4.)
अद्धक्ख–अध्यक्ष III, 3, 8.
अद्धरत्ति–अर्ध+रात्रि IX, 17, 13.
अद्धवह–अर्धपथ VIII, 6, 14.
अद्धुम्मिल-अर्ध+उन्मीलित III, 8, 5.
अपडिबद्ध–अ+प्रतिबद्ध IV, 4, 6.
अपाअ–अ+पाप II, 3, 12.
अपुसिय-अ+प्रोञ्छित V, 10, 21. (अ+मार्जित acc. Hem IV,105; H. पोंछना to wipe)

अप्पकज्ज-आत्मकार्य IX, 17, 38.
अप्पलद्धि-आत्मलब्धि III, 2, 9.
अप्पा-आत्मन् I, 10, 9; II, 6, 20. (Hem. II, 51; Var. V, 45. H. आप; M. आपण)
अप्पिय-अर्पित VII, 8, 3.
अब्भसिय-अभ्यस्त III, 1, 7.
अब्भागय-अभ्यागत VII, 4, 2.
***अब्भिडिअ**-समागत VIII, 15, 9. (Hem. IV, 164.)
अब्भुय-अद्भुत VII, 8, 6.
अभेय-पु. VI, 15, 8; VIII, 10, 1.
अम्म-अम्ब; Voc. sing. अम्मि III, 6, 16, (H. अम्मा. mother)
अम्हारिस-अस्मादृश II, 4, 3 VII, 15, 9.
अम्हारी-अस्मदीय III, 13, 3.
अय-अज (ब्रह्मन्) IX, 7, 5.
अयाल-अकाल III, 3, 12.
अरहंत-अर्हत् I, 5, 9. (Hem. II, 111).
अरिदमण-पु. IV, 7, 14; IV, 9, 5.
अरिवम्म-अरिवर्मन् पु. VII, 4, 5.
अरीस-अरि+ईश VI, 13, 15.
अरुह-अर्हत् I, 5, 9; II, 6, 20. (Hem. II, 111.)
अरूसण अ+रोषण III, 4, 4. (Hem. IV, 236.)
अलयउर-अलकपुर, न. VI, 2, 1.
अलसंत-अलसत्व III, 2, 2.
अलंघणयर-अलंघनगर VII, 11, 13.
अलिअ-अलीक I, 15, 13; V, 3, 3; VI, 10, 9.
अलियभासि-अलीकभाषिन् IX, 8, 2.
अवइण्ण अवतीर्ण IV, 12, 10.
°अवणी-अवनि IV, 2, 2.
अवत्तय-अ+पात्र+क IV, 3, 2.
अवयण्णिअ-अव+गणित I, 10, 10.
अवयर-अव+तॄ °हुं VI, 5, 9. (उपकुर्मः टि.).
अवतरिअ, °य- अवतारित II, 8, 9; III, 4, 7; III, 15, 7; VI, 11, 9.
अवर-अपर II, 1, 7; III, 9, 9; VII, 8, 10.
अवराइअ-अपराजित, पु. VI, 11, 4.
***अवरुंडिअ**-आलिङ्गित VII, 9, 2. (D. I, 11.)
अवरोप्परु-परस्परम् VIII, 3, 8. (Hem. IV, 409.)
अवलोयअ-अवलोकित I, 8, 4.
अवसण-अ+व्यसन III, 4, 4.
अवसं अवशम् VIII, 10, 8.
अवहर-अप+हृ, °मि. VI, 5, 1.
अवहार-अव+धारय् °हि. V, 13, 4.
अवहारि-अपहारिन् I, 17, 13.
अवहि°ही-अवधि (ज्ञानविशेष) IX, 18, 10; IX, 18, 16.
अवहेरिअ-अवधीरितIII,9,10.(विचारितम, टि.)
अवहेर-अव+धीरय् °हि IV, 4, 3. (M. हेरणें)
अवंक-अ+वक्र VI, 13, 5. (अव समन्तात् रक्षकम्, टि.)
अविहंग-अ+वि+भंग VI, 10, 15.
अवेक्खिणी-अपेक्षिणी I, 13, 8.
***अव्वो**-अहो, सूचनायां खेदे वा. III, 7, 1. (Hem. II, 206; Var. IX, 10.)
असच्च-असत्य VI, 13, 15.
असणुल्ल-अशन+उल्ल (स्वार्थे) IV, 3, 14.
असरिस-अ+सदृश III, 17, 8.
असामण्ण अ+सामान्य II, 11, 7.
असिवत्त-असि+पत्र VIII, 15, 10.
असिवाणिय असि+पानीय VIII, 15, 14.
असीस-आशिष् IX, 4, 10.
असुत्त-अ+सूत्र V, 8, 14.
असुरत्थाण-असुर+स्थान V, 12, 11.
असुहारि-अशुभ+कारिन VIII, 10, 6.
असोय अशोक II, 11, 15,
असोहण-अ+शोभन, III, 9, 7.

अह-अघ III, 12, 3.
अह-अघ II, 3, 18.
अहगार-अघ+कार III, 2, 11. (For change of क् into ग see Hem. IV, 396)
अहद्द-अब्द or अथ+अब्द IX, 21, 23.
अहम-अधम IV, 3, 5. IX, 20, 2.
अहम्म अधर्म III, 2, 10.
अहरग्ग अधर+अग्र V, 1, 11.
अहरराय-अधर+राग VIII, 13, 14.
अहरुल्ल-अधर + उल्ल (स्वार्थे) I, 17, 14.
अहंग-अ + भंग III, 6. 15.
अहिचंद-अभिचन्द्र, पु. VII, 11, 3.
अहिणव-अभिनव VII, 8, 8
अहिणंदिय-आभि + नन्दित III, 9, 4.
°अहिणाण-अभिज्ञान II, 11, 2.
अहिमाण-अभिमान, °मेरु I, 2, 2.
अहिमुह-अभिमुख I, 10, 1.
अहिराअ-अधिराज I, 9, 2.
अहिलासिअ-अभिलषित VI, 2, 6.
°अहिवइ-अधिपति I, 7, 9.
अहिसेय अभिषेक IX, 23, 8.
°अहिंद-अहि + इंद्र, धरणेन्द्र टि. II, 3, 7.
अहिंसाएवि-°देवी, स्त्री. VIII, 12, 7.
अहीसेय-अभिषेक IX, 17, 3. (lengthened for metre).
अंगुट्ठ-अंगुष्ठ I, 17, 4; III, 4, 8. (H. अंगूठा).
अंघिव-अंघ्रिप (वृक्ष) VI, 7, 15.
अंचिज्ज-अर्च् (कर्मणि) °इ. IV, 3, 11.
अंत-अंत्र IV, 15, 5. (H. आंत).
अंतरपुर-न. VII, 3, 13.
अंतरराअ-°ज, पु. VII, 3, 13.
अंतरवण-°न, दे. VII, 3, 12.
अंतावलि-अंत्र + आवलि VIII, 15, 8.
अंतेउर-अंतःपुर II, 1, 2.
अंधदेस-आंध्रदेश IX, 1, 7.
अंबइय-अम्बिका VIII, 1, 12. (चम्पककलिका, टि.).
अंबय-आम्र VII, 1, 11.
अंबुहर-°धर VI, 14, 8.
अंसु-अंशु II, 5, 4.
अंसुवाह-अश्रुवाह IX, 18, 18.

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आइ-आदि I, 5, 1.
आइरिय-आचार्य VI, 10, 5.
आउच्छिअ आ + पृष्ट V, 7, 5; VI, 11, 1.
आउज्ज-आतोद्य; °विज्ज-विद्या VIII, 7, 11. (Hem I, 156).
आउस आयुस् I, 12, 11.
आउंच-आ + कुञ्च् IX, 6, 4.
आउंचण आकुञ्चन IX, 25, 1.
आउंचिय-आकुञ्चित I, 8, 7.
आऊ-आयुस् IX, 18, 9.
आऊर-आ + पूर् °रेप्पिणु IX, 25, 14.
आएस-आदेश III, 16, 15; VI, 8, 3.
आकंख-आ + कांक्ष् °इ VII, 2, 11.
आकोसण-आक्रोशन IX, 25, 4.
आढत्त-आ + रब्ध III, 6, 4. (Hem. II, 138).
आण-आ + नी, आणेप्पिणु I, 15, 15. (M. आणणें to bring).
आणत्त-आज्ञप्त VI, 5, 9.
आणयर-आज्ञा + कर VI, 14, 1.
आणंदप्पह-°आनन्दप्रभा, स्त्री. VII, 11, 9.
आणा-आज्ञा, आणए Inst. sing I, 13, 1. (Var. III, 55).
आणिअ-आनीत I, 14, 10.
आमिस-आमिष IV, 2, 19; IX, 9, 8.
आयअ-आ + गत I, 8, 13; V, 13, 9. IX, 18, 16. (H. आया Came).
आयड्डण-आकर्षण V, 4, 14.

आयण्ण-आ + कर्णय् हिं. I, 3, I. °ण्णिंवि I, 5, 1.
आयण्णिय-आकर्णित I, 12, 7.
आयर-आदर II, 13, 9; III, 3, 3.
आयवत्त-आतपत्र I, 9, 8.
आयंबिरच्छ-आ + ताम्र + अक्षि IV, 1, 9.
आयास-आकाश VI, 13, 6.
आरा-आर (तोत्रविशेष) III, 16, 3. (M. आर, दंडाग्रे आर, टि.).
°**आरि**-अरि VI, 16, 10.
आलग्ग-आलग्न II, 3 3.
आलाव-आलाप III, 3, 7.
आलावणि°, **विणि**-आलापिनी (वीणाविशेष) III, 6, 4; V, 7 11; V, 9, 4. (see notes)
आलिंगियंग-आलिङ्गित + अङ्ग I, 15, 9.
* **आलुंख**-आ + रूक्ष (आस्वाद्) VII, 2, 11, (आस्पृश् , acc. Hem. IV, 182)
आलोयण-आलोकन VIII, 4, 7.
आलोयाणिय-आलोकिनी (विद्या) VI, 2, 11.
* **आवग्ग**-आरूढ VII, 6, 10 (लग्नं चडितम्, टि. see notes)
आवज्जिअ-आवर्जित III, 8, 13. (सन्मानित, टि. Hem. gives वज्ज. as substitute for त्रस् and दृश् IV, 181; 198.)
आवण-आपण (market) VII, 2, 8.
आवत्त-आवर्त IX, 20, 16.
आवंडुर-आ+पांडुर II, 8, 11.
आवंत-आ+या+शतृ V, 3, 1, स्त्रियाम् °ति III, 13, 3.
आवेउ-आ+या Imper. 3. sing VIII, 14, 8; °प्पिणु Abs. VII, 11, 15.
आसण्ण-आसन्न I, 4, 1.
आसव-आश्रव I, 12, 9.
आसवार-अश्ववार III, 14, 8 (H असवार).
* **आसंघ**-आ+सम् + श्रि °इ pre. 3. sing. Prob आ+सम्+हन्) III, 17, 9 (सम्+भाव् acc. Hem. IV,35; **आसंघा**-इच्छा D. I, 63. Dr. Gune's equation with आशंस् and आलंघ् is not suitable. see भविस. XIII, 7, I)
आसाऊरण-आशापूरण VII, 14, 4.
आसि-आसीत् VI, 8, 11.
आसिअ-आश्रित VI, 16, 15.
आहरण-आभरण 1, 16, 5.
आहास-आ+भाष् , ° मि I,1,2;°इ VII,11,4.
आहासिअ-आ+भाषित VIII, 2, 2.
आहोय-आभोग IX 4, 8.

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इक्क-एक II, 1, 6.
इणं-इदम् II, 3, 1 (Hem III, 78; 79.)
इंगाल-अंगार IX, 9, 10. (Hem. I, 47.)
इंगिय-इंगित IV, 7, I.
इंदजाल-इन्द्र° III, 1, 12.
इंदिंदिरि-(तत्स.) भ्रमरी III, 5, 12.
इय-इति I, 10, I2; VI, 8, 11.
इरावय-ऐरावत, दे. IX, 13, 5,
इसि, ° **सी**-ऋषि I, 12, 3; II, 3, 19; II, 4, 1; IX, 4, 11. (Hem. I; 128.)

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ईसरवाअ-ईश्वरवाद IX, 7, 10. (Var. III, 55.)
ईसंति-दृश्यन्ते IX, 17, 32.
ईसीसि-ईषद्+ईषद्, V, 9, 1. (Hem. 1,46.)

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उइय-उदित V, 3, 8.
उक्कंठिय-उत्कण्ठित V, 12, 2.
उक्केर-उत्कर V, 6, 4 (Var. 1, 5.)
°**उक्कोयण**-उत्कोपन (उत्पादक) IV, 12, 16.

उक्खाय–उत्खात VIII, 12, 1.
उग्ग–उग्र II, 6, 18.
उग्गमाण–उदीयमान (उद्गच्छत) IX, 17, 1; (उद्+घाद् acc. Hem. IV,33. H. ऊगना rising of the sun).
उग्गामिय–उद्गत II, 12, 6.
उग्गय–उद्गत I, 10, 5; VIII, 5, 3.
उग्गयणेसर– उद्गत+ दिनेश्वर IX, 13, 6.
उग्गीव–उद् + ग्रीव VII, 2, 2.
उग्घाडिय–उद्+घाटित II, 10, 10. (H. उघाड़ना to open)
उच्चाइय–उद्+चायित II, 10, 9.
उच्चाल–उद् + चालय्° इ III, 15, 11.
उच्छलिअ–उद्+छालित II, 9, 7.
उच्छाह–उत्साह V, 10, 1.
उच्छु–इक्षु IX, 1, 4 (Hem. I, 95; II, 17. Var. I, 15.)
उज्जल–उज्वल I, 10, 11; VI, 11, 5.
उज्जवण–उद्यापन IX, 21, 19. (M. उजवणें, to complete a vow with ceremony).
उज्जाण–उद्यान I, 8, 11; II, 1, 2.
उर्जित–ऊर्जयत्, प. VII, 1, 2; VII, 10, 4.
उज्जुय–ऋजु + क VII, 6, 3. (Var. III, 52.)
उज्जुय–उद्+युक्त VII, 14, 1.
उज्जेणि–उज्जयिनी, न. VII, 3, 8; VIII, 4, 7.
उज्जोय–उद्योत IX, 1, 9.
उज्झाय–उपाध्याय 1, 2, 8. (H. ओझा)
उज्झिय–उज्झित VII, 11, 1; IX, 4, 9.
°उज्झिर–उज्झ्+इर (ताच्छील्ये) IV, 2, 14.
उट्ठंत–उत्+तिष्ठत्, °इं gen. VIII, 3, 9.
उट्ठिअ–उत्थित I, 9, 2; II, 13, 6. (H. उठना to rise)
उड्डावइ–उद्+डी+णिच् Pre 3. sing. III, 15, 8. °विय P.P. III, 9, 14. (टि. उड्डाययती; H. उड़ाना to clear off)
उड्डिय–उड्डित III, 12, 6; VII, 1, 9.
उड्ढिय–ऊर्ध्वीकृत II, 12, 5.
उण्णय–उन्नत III, 4, 8.
उण्ह–उष्ण I, 5, 5; VIII, 1, 11.
उण्ह–औष्ण्य IX, 17, 31.
उत्त–उक्त III, 11, 10; V, 2, 4.
उत्तपडुत्ती–उक्त+प्रत्युक्ति III, 7, 10.
उत्तरमहुर–उत्तर+मधुरा. न IV, 1, 7.
°उत्ती–पुत्री II, 2, 16.
*उद्दाल–आ+छिद् °लिप्पिणु III, 11, 5; °इ III, 15, 11; °लिय VI, 11, 8. (Hem. IV, 124; H. उड़ाना. prob. उद्+दारय्)
उद्धवंत–उद्धत IV, 10, 3.
उद्धाइय–उद्+धावित IV, 14, 6.
उद्धुद्ध–ऊर्ध्व+ऊर्ध्व II, 12, 4; VII, 5, 3.
उद्धुय–उद्+धूत IV, 8, 13.
उप्पज्ज–उत+पद् °इ III, 2, 8.
उप्पत्ति–उत्पत्ति I, 12, 10
उप्परि–उपरि I, 13, 10.
उप्परियण–उप+आवरण III, 8, 10. (M. उपरणा a garment)
उप्पल–उत्पल III, 8, 13.
उप्पाय–उद्+पादय् °इ III, 15, 9.
उप्पेक्खअ–उपेक्षक IV, 2, 13.
*उप्पेत्थ–उन्मत्त, टि. VIII, 8, 2. (उप्पित्थ-त्रस्त, कुपित, विधुर D. I, 129; आकुल Pāi. 475)
उब्भ–ऊर्ध्व (उद्+भूत) IX, 18, 18. (M. उभा)
उब्भड–उद्+भट II, 4, 7; V, 4, 6.
उब्भव–उद्+भव IX, 16, 5.
उब्भासिणि–उद्+भासिनी 11, 9, 9.
उम्मण–उन्मनस् IV, 8, 8.
उम्मोहणिया–उन्मोहनिका VI, 6, II.
उम्मोहिय–उन्मोहित IX, 19, 7.
उयय–उदय I, 8, 8; IV, 13, 12.
उयर–उदर III, 5, 12.
उर–पुर III, 13, 4.
उर–उरस् II, 3, 17; VI, 4, 1.

°उल-कुल I, 12, 10; II, 2, 4.
उलोव-उल्लोच IX, 21, 34 (टि. चंदेवा; उल्लोअ-वितान Pai. 662)
उल्लल-उद्+लल् IV, 15, 1; VI 14, 4.
उल्लस-उद्+लस् °इ I, 7, 2.
*उल्लिय-आर्द्रित VI, 2, 5 (Hem. I, 82. टि. मिश्रित)
*उल्हाविअ-आर्द्रित VIII, 15, 13. (Hem IV, 416 ex.)
उवठविय-उप+स्थापित V, 8, 17.
उवणिय-उप+नीत II, 10, 3.
उवयर-उप+कृ (or चर) °इ VI, 4, 2.
उवयरिय-उपचरित V, 2, 2.
उवयारि-उपकारिन् V, 3, I; VI, I, 5.
उवरि-उपरि II, 1, 5.
उवल-उत्पल (पाषाण) III, 16, 1.
उववण-उपवन I, 13, 6.
उववास-उपवास IX, 17, 33.
उवविट्ठ-उपविष्ट II, 12, 7; VI, 10, 6.
उवसग्ग-उपसर्ग III, 3, 10.
उवसमहर-उपशम+धर VI 15, 11.
उवहि-उदधि I, 5, II.
उवाअ-उपाय IX, 17, 20.
उवोवरणट्ट-उपकरणम् नृत्यसंबन्धि, टि. IX, 21, 36.
उव्वर-उर्वर to escape (or उद्+वृ) °इ VI, 4, 3. (Hem. IV, 379 ex. H. उवरना to escape.
उव्वासि-उर्वशी, स्त्री. V, 9, 3.
उव्वेढ-उद्+वेष्ट्, °ढिवि Abs. III, 17, 10.
उहय-उभय VII, 6, 14.

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ए-आ+इ, °इ II, 4, 5; °उ I, 15, 15.
एअ, °य-एतत I, 17, 4; V, 13, 9.
एक्क-एक I, 14, 9; II, 1, 5.
एक्कवीसम-एकविंशतिम VIII, 8, 9. (H. इक्कीस)
एत्थु-अत्र I, 13, 3. (Hem. IV, 405; Var. VI, 21.) or एतस्मिन्, old M. एथ, एथें.
एंत-आ+इ+शतृ VI, 3, 7.
एम एवम् I, 3, 12; IV, 9, 3; VII, 11, 4.
एयारह-एकादश I, 12, 6. (H. ग्यारह)
एरिस-ईदृश VI 16, 4. (Hem. I, 105.)
एसा-एषा II, 2, 12.
एह, °ही-एषा I, 15, 4; V, 3, 13. एहु or एहउ masc. nom sing. I, 4, 11; I, 5, 5; I, 15, 15.

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ओयरिय-अवतारित V, 5, 15.
ओलग्ग-अव+लग् °इ IV, 11, 8.
ओलग्गिअ-अव+लगित or लग्न I, 2, 9.
ओलंबिय-अव+लम्बित I, 8, 9.
ओल्ल-आर्द्र, III, 8, 9. (Hem I, 82)
ओसर-अप+सृ °उ VII, 13, 7; VIII, 1, 6; °रिवि VIII, 15, 10.
ओसह-औषध III, 1, 14.
ओसा-अवश्याय IV, 8, 16; IX, 25, 6.
ओसार-अव + सृ + णिच् °रिवि IV, 12, 13; VII, 8, 4.
ओसारिय-अप+सारित I, 8, 12.
°ओह-ओघ II, 11, 2.
*ओहच्छ-अव or अप+आस् (see अच्छ) VIII, 14, 8.
*ओहामिय-तुलित I, 14, 7; V, 7, 12. (Hem. IV, 25.)

क

क-ब्रह्मन् VIII, 2, 5.
कअ-कृत I, 18, 1.

कइ-कवि I, 2, 10; I, 13, 4.
कइयवाल-कपटपालिका, टि. VIII, 7, 6.
कइवय-कतिपय IV, 7, 10.
कइवय-कैतव (कपट, टि.) VIII, 12, 10.
कइवित्त-कवित्व VI, 9, 8.
कइंद-कवीन्द्र V, 2, 4.
कउल-कौल (सम्प्रदाय-विशेष) IX, 6, 2. (Hem. I, 162.)
कक्कर-(कक्खड) कक्ष VII, 10, 8. (लता-वृक्षादिगुल्म see जस.) or stone (H. कक्कर)
कक्कस-कर्कश VI, 10, 10. VI, 14, 3.
कच्छरिच्छ-कक्ष+ऋक्ष (नक्षत्रमाल, टि.) III, 9, 15.
कज्ज-कार्य I, 3, 10; III, 2, 14.
कट्ठ-कष्ट I, 5, 3.
कट्ठ-काष्ठ V, 12, 10.
कट्ठमअ-काष्ठमय VI, 7, 10.
कट्ठवुत्त-कष्ट+उक्त IX, 17, 27.
कड-कट VIII, 3, 11.
कडउल्ल-कटक+उल्ल (स्वार्थे) III, 16, 10; V, 1, 5.
कडक्ख-कटाक्ष IX, 14, 2.
कडय-कटक VII, 10, 3.
कडयड-onomatop. IV, 15, 6.
कडित्त-कटित्र (?) dice-board (फलकम्, टि.) III, 12, 5.
कडियल-कटितल III, 10, 5.
कडिसुत्त-कटिसूत्र III, 10, 5; III, 12, 7.
कडु-कटु III, 14, 2.
कडुय-कटुक VI, 4, 12. VII, 2, 2, VIII, 1, 14.
कड्ढ-कृष् °ड्ढिवि IV, 11, 3; °इ IV, 15, 2; V, 3, 12; °ड्ढिज्जइ IX, 9, 2. (H. काढना to take out).
कड्ढिय-कृष्ट (taken out) V, 1, 9; VIII, 2, 10.
कढिण-कठिन VII, 7, 9; VIII, 13, 1.
कण-कण I, 13, 5.
कण-क्वण् °इ I, 7, 3; °णंत VIII, 1, 4.
कणउज्जल-कनकोज्ज्वला, स्त्री. VII, 11, 9.
कणय-कनक I, 6, 13; 1, 13, 9.
कणयउर-कनकपुर, न. I, 13, 9; I, 17, 2; III, 13, 13; IV, 12, 1; IX, 22, 3.
कणयमाल-कनकमाला, स्त्री. VII, 11, 10.
कणयर-कणवर, पु. IX, 7, 3; IX, 11, 7.
कणरणंति-onomatop. VII, 14, 11.
कणिट्ठ-कनिष्ठ IV, 7, 9.
कणिस-कणिश I, 13, 5. (M. कणिस corn-ear).
कण्ण-कर्ण I, 15, 4; III, 4, 14.
कण्ण-कन्या I, 15, 4.
कण्ण-कर्ण, पु. I, 4, 6; VIII, 5, 6.
कण्णपवित्त-कर्णप+मात्रम् (ear-ornament). III, 13, 5.
कण्णाउज्ज-कान्यकुब्ज, न. V, 2, 11.
कण्णालग्ग-(१) कन्या + लग्न (२) कर्ण + आलग्न. III, 17, 12.
कण्ह-कृष्ण, पु. VII, 15, 3.
कण्हराय-कृष्णराज, पु. I, 1, 11.
कण्हायण-कृष्ण + अजिन IX, 9, 5.
कत्तरी-कर्तरी IX, 18, 12; (कटिकण, टि. Var. III, 24. H. कटारी, see notes.)
कत्तिय-कर्तरिका (see कत्तरी) IX, 9, 7.
कत्तियसाढ-कार्तिक + आषाढ IX, 21, 20.
कत्तीअ-कार्तिक IX, 20, 4.
कद्दम-कर्दम IV, 10, 9; V, 11, 2.
कप्पदुम-कल्प + द्रुम V, 12, 9; VII, 7, 11.
कप्पूर-कर्पूर VII, 5, 8.
कब्बुर-कर्बुर II, 14, 3.
कम-क्रम (चरण) III, 4, 10; VI, 7, 10; IX, 17, 7.
कमलप्पह-कमलप्रभा, स्त्री, VII, 11, 8.
कमलरुह-ब्रह्मन् I, 5, 10.
कमलसिरी-कमलश्री, स्त्री, VII, 11, 8.

कमलुल्ल-कमल + उल्ल (स्वार्थे) V, 6, 6.
कम्म-कर्म I, 12, 9; IX, 25, 15.
कय-कृत III, 4, 6. IX, 11, 10.
कयली-कदली VIII, 11, 8.
कयंत-कृतान्त I, 3, 2; I. 8, 5; VI, 4, 2.
कयंजलि-कृत + अञ्जलि III, 7, 4.
कयायर-कृत + आदर I, 4, 10; IX, 12, 9.
कर-कृ, °उं, II, 10, 5; °इ, II, 1, 11; V, 2, 9; °रि, I, 3, 10; °रे, IX, 17, 25; °रेज्जसु, V, 13, 9; °रिहिंति, IV, 5, 5; °रंत pre p. II, 1, 12; °रंति I, 1, 5.
करड-करट (कट) VII, 13, 2.
करण-करुणा, VIII, 6, 12.
करह-करभ, V, 4, 22; VII, 2, 6.
करहुल्ल-करभ+उल्ल (स्वार्थे) VII, 2, 3.
करिसण-कर्षण (see notes) I, 6, 8.
करिंद-करि+इन्द्र III, 15, 13.
करेवअ-कर्तव्य VII, 4, 10.
कलणुल्ल-कलन+उल्ल (स्वार्थे) III, 16, 10, (M. काळजी-anxiety)
कलयल-कलकल II, 9, 7.
कलयंठि-कल+कंठी (कोकिल) II, 1, 10.
कलह-कलभ II, 13, 2.
कलाव-कलाप II, 10, 1.
कलिय-कलिका VIII, 1, 6.
कलुस-कलुष I, 11, 6.
कवण-कः III, 13, 12; IV, 9, 9. (H. कौन, Hem. IV, 367.)
कवय-कवच VII, 6, 13.
कवाड-कपाट V, 10, 18.
कवाल-कपाल II, 3, 16; VIII, 14, 5.
कविल-कपिल पु. VII, 5, 8; IX, 11, 7.
कव्व-काव्य I, 3, 4; I, 13, 4; VII, 6, 3.
कव्वड-कपाट III, 15, 10.
कव्वपिसल्ल-काव्यपिशाच (कवि-विरुद) I, 2, 10. (Hem. I. 193.)
कस-(1) कशा (Whip) (2) कषा (Tuochstone; H. कसौटी.) III, 14,3; VI,7,8.
कसण-कृष्ण, I, 13, 10; VII, 1, 13. (Hem. II, 75.)
कसमसन्ति-onomatop. IV, 15, 4.
कसाय-कषाय I, 12, 5.
कसेर-तृणविशेष (a kind of grass; खरसुआ, टि.) I, 6, 12. (See notes).
कस्सीर-कश्मीर, दे. V, 7, 7.
कस्सीर-कश्मीर, न. V, 7, 7.
कस्सीरय-कश्मीर+ज (Saffron) V, 8. 7.
कह-कथ, °उं I, 5, 4. °इ, I, 15, 5. कहि, कहहि, कहसु I, 15, 4; IV, 9, 5; V, 2, 9. कहंति, I, 5, 9; I, 17, 4.
कह कथा VI, 6, 27.
कह व-कथम्+अपि, III, 6, 7; VI, 10, 12.
कहंतर-कथा+अंतर IV, 1, 5.
कहिय-कथित, II, 2, 1.
कहिं-कुत्र II, 1, 7. (H. कहां).
कंख-कांक्षा IV, 3, 4; VI,4,13;IX,12,10.
कंचणगुह-काञ्चन+गुहा VI, 1, 6.
कंची-काञ्ची I, 16, 10.
कंटइय-कण्टकित, I, 9, 2.
कंटयवइ-कण्टक+वत् , V,2, 16
कंठागहण-कण्ठ+आग्रहण III, 10, 3.
कंठाहरण-कण्ठ+आभरण, III, 10, 3.
कंडुयण-कण्डूयन VIII, 9, 4; IX, 25, 10.
कंत-कान्ता I, 17, 3.
कंति-कान्ति, I, 14, 3.
कंदप्प-कन्दर्प II, 6, 13.
कंदावण-क्रन्दापन IV, 11, 2.
कंदिअ-क्रन्दित, III, 16, 10.
कंधर-तत्सम, (Shoulder) VI, 16, 10; IX, 22, 1.
कंस-पु. IV, 9, 11.
काअ-काय, I, 9, 2; IV, 1, 7.
काइं-किम् , I, 17, 16; III, 11, 12.

काणीण-कानीन (कन्यापुत्र) IV, 3, 15; VIII, 3, 5.
कातंत-कातंत्र (व्याकरण-विशेष) VI, 9, 7. (See Notes).
कामग्गह-काम+ग्रह III, 9, 8.
कामरइ-कामरति, स्त्री, VIII, 2, 5.
कामरूव-कामरूप, पु. VIII, 2, 9.
कामाउर-कामातुर, III, 2, 15; III, 10, 6.
कामित्तण-कामित्व III, 3, 12.
कामुय-कामुक, I, 17, 12, III; 1, 13.
काराविअ-कारित, III, 15, 6.
कारुण्ण-कारुण्य III, 7, 11; V, 11, 15.
कालक्खर-कालाक्षर, III, 1, 3. (मषीमयाक्षराणि, टि.)
कालंगि-कालाङ्गी, स्त्री, VIII, 12, 10.
कावालिणि-कापालिनी, VIII, 14, 5. °या-°का, VI 6, 7.
कासव-कश्यप, पु.; I, 2, 1. (Hem. I, 43.)
कासु-कस्य I, 15, 4.
काहणअ-कथानक IX, 20, 14.
किअ-कृत I, 5, 10.
किकिंधमलय-किष्किन्धमलय, दे., VIII, 7, 4.
किज्ज-कृ (कर्मणि), °इ, III, 2, 10; VIII, 13, 11. °उ, V, 6, 10.
किडि-किरि, I, 4, 8, (Hem. I, 251.)
किण्णरी-किन्नरी, स्त्री, III, 6, 2.
कित्त-क्रीत (a stake at dice) III, 12, 5. (उडित वस्तु, टि.)
कित्तण-कीर्तन IV, 3, 3.
कित्ति-कीर्ति V, 7, 7.
किमि-क्रिमि VII, 15. 9.
किर-किल III, 10, 6; IV, 9, 9. (Hem. II, 186; Var. IX, 5.)
किराड-किरात, IX, 22, 10.
किरिया-क्रिया VI, 10, 5, IX, 10, 9; IX, 17, 5.
किलकिलंति-onomatop. IV, 15, 8.
किव-कृपा VI, 10, 11. (Hem. I, 128.)
किवाण-कृपाण IV, 11, 3; VIII, 15, 3. (Hem. I, 128.)
किसाणु-कृशानु (अग्नि) I, 14, 8. (Hem. I, 128.)
किसोयरि-कृशोदरी V, 7, 8.
किह-कथम् III, 11, 2.
कील-क्रीड् कीलिसइ II, 8, 5. **कीलंत**, pre. part. V, 7, 2.
कील-क्रीडा VI, 7, 10.
कीलिय-क्रीडित VII, 10, 4.
कुइअ-कुपित IV, 8, 10.
कुकइ-कु+कवि III, 11, 12.
कुच्छिय-कुत्सित IV, 3, 7; VII, 6, 8.
कुट्ठ-काष्ठ V, 8, 12. (उपलोट आप्पु वा, टि. See Notes.)
कुडिल-कुटिल I, 11, 3.
कुडिलत्तण-कुटिलत्व I, 17, 15.
कुडुंब-कुटुम्ब IX, 9, 3.
कुण-कृ, °इ. VI, 4, 1. कुणंत pre. part. IX, 17, 17. (Hem. IV, 6, 5; Var. VIII, 13.)
कुतपसि-कु+तपस्विन् IV, 3, 1.
कुदिट्ठि-कु+दृष्टि IV, 3, 3.
कुप्प-कुप्, °इ, V, 9, 9.
कुमंति-कु+मंत्रिन् III, 9, 9.
कुमुइणि-कुमुदिनी VIII, 1, 10.
कुमुयायर-कुमुदाकर IX, 2, 10.
कुरंगि-कुरंगी, स्त्री. VIII, 12, 10.
कुलहर-कुलगृह III, 5, 9.
कुलिस-कुलिश II, 7, 5; III, 14, 12.
कुलिसकंठ-कुलिशकंठ, पु. VII, 11, 15.
कुलिसोवम-कुलिशोपम, I, 5, 8.
कुवत्तय-कु+पात्र+क IV, 3, 1.
कुस-(1) कुशा (bridle), (2) कुश (grass) III, 14, 4.
कुसासण-(1) कुश + अशन, (2) कु+शासन, VII, 1, 16.

कुसील-कु+शील, IV, 3, 1.
कुसीस-कु+शिष्य VII, 1, 16.
कुसुइ-कु+श्रुति IV, 3, 1.
कुसुमदसण-°दशन, Synonym for Puspadanta, the author. I, 3, 9.
कुसुमपुर-न. IV, 6, 13; VIII, 1, 2.
कुसुय-कु+श्रुत IX, 12, 7.
कुंचिय-कुंचित IV, 2, 6.
***कुंट**-कुब्ज IV, 4, 2. (see जस.)
कुंत-तत्सम (आयुध-विशेष) II, 2, 3; IV, 15, 4; VII, 7, 10.
कुंदव्व-कुंदव्वा, स्त्री, I, 3, 8.
कुंभ-(1) a jar; (2) A sign of the zodiac, I, 10, 5.
कुंभत्थल-कुंभ + स्थल II, 13, 7.
कुवलय-(१) कमल, (२) भूमंडल I, 10, 7.
कूड-कूट II, 3, 3.
***कूवार**-कू + आरव (a cry) VII, 11, 17; VIII, 13, 3.
केऊर-केयूर III, 10, 6.
केत्तिअ-कियत् II, 13, 8. (Hem. II, 157; Var. IV, 19).
केयइ-केतकी V, 7, 2.
केर-सम्बन्धार्थे used with gen. I, 3, 14; I, 15, 2. (Hem. इदमर्थस्य केरः II, 146.)
केलास कैलाश, प. III, 15, 13.
केलिवत्त-(१) कदलीपत्र, (२) केलि + वक्त्र, I, 10, 4.
केवल-(ज्ञानविशेष) VI, 3, 1.
केसग्गह-केशग्रह III, 10, 8.
केसरोह-केसर + ओघ IV, 10, 2.
केसव-केशव, पु. I, 2, 1.
केहअ-कीदृश VII, 1, 11. (Hem IV, 402).
कोइल-कोकिल II, 9, 7; III, 6, 13; VIII, 1, 4. (H. कोइल)
कोक्काविअ-see कोक्किअ-causal, III, 7, 7. (व्याहृत Hem. IV, 76.)
कोक्किअ-को इति शब्देन आहूत III, 13, 7; VIII, 2, 9; VIII, 13, 12. (H. कूका मारकर बुलाना).
कोट्ठ-कोष्ठ I, 12, 1. (H. कोठा a room).
कोडि-कोटि I, 6, 13; I, 13, 9.
कोल-तत्सम. a boar I, 6, 2.
कोव कोप VIII, 15, 13.
कोवंड-कोदण्ड VIII, 6, 1.
कोस-कोश VI, 9, 9.
कोससोस-कोश + शोष IV, 4, 4.
कोसंबीपुर-कौशाम्बी, न. VII, 11, 5.
कोह-क्रोध III, 3, 14.
कोंडिण्ण-कौण्डिन्य (गोत्र) I, 3, 3.
कोंत कुन्त (आयुध-विशेष) IV, 7, 15..

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खगिंद-खगेन्द्र VII, 11, 13.
खग्ग-खड्ग I, 9, 7; V, 5, 1.
खट्टा-खट्वा VII, 6, 11.
***खडयासी**-तृण + आशिन् III, 15, 11. (D. II, 67.)
खण-क्षण I, 9, 5.
खणखण-onomatop. III, 12, 10; IV, 15, 4; V, 4, 10; VII, 14, 10.
खत्त-क्षात्र I, 14, 6.
खद्ध-(१) खादित (२) हत III, 14, 5; VII, 13, 5. (D. II, 67.).
खम-क्षमा I, 11, 8; V, 6, 1.
खय क्षय III, 2, 6; IV, 10, 2; V, 11, 9; VI, 7, 15.
खयर-खचर I, 11, 1; VII, 11, 12.
खयंकर-क्षयंकर IV, 14, 2; V, 4, 2.
खलिअ-स्खलित VI, 4, 9.
खलिज्ज-स्खल (कर्मणि) °इ. VII, 9, 8.
खविअ-क्षपित, VI, 5, 6.
खंचण-कर्षण V, 4, 12; (H. खेंचना to pull).

खंडिय-खंडित I,6, 2; I, 15,7; V,10, 12.
खंति-क्षान्ति II, 8, 14; IX, 2, 5.
°**खंध**-स्कन्ध VIII, 7, 1.
खंभ-स्तम्भ VI, 5, 5.
खा-खाद् to eat, °उ. VII, 6, 9. (Hem. IV, 228).
खाणी-खनि II, 3, 13. (H. खानि).
खाम-क्षाम VII, 4, 6.
खाविय-खादित VII, 7, 5.
खिज्ज-खिद् °इ. V, 1, 11; VII, 1, 6. (Hem. IV, 224).
खीण-क्षीण VIII, 13, 8.
खीर-क्षीर I, 6, 6; V, 8, 14; IX, 9, 2.
खुडिअ-खुडित VII,14, 13; (Hem. IV, 116. M. खुडणें; H. खोंटना to nip).
*__खुडुक्किअ__-शल्यायित VII, 2, 10; (Hem. IV, 395).
खुणखुण-onomatop. VIII, 3, 8.
खुद्द-क्षुद्र IV, 9, 12.
*__खुप्प__-मस्ज्°इ VII, 6, 8; (Hem. IV, 101; Var VIII, 68.)
खुब्भ-क्षुब्ध III, 14, 6. (Hem. IV,154).
खुंटण-त्रोटन IX, 7, 5. (Hem. IV, 116. H. खोंटना to nip).
खेडय-खेटक (ग्राम, समूह) III, 15, 11.
खेडामगाम-खेट+ग्राम I, 6, 3. (M. H. खेडें-गांव; Pai. 399.)
खेत्त-क्षेत्र I, 13, 6. (H. खेत a field)
*__खेरि__-द्वेष VIII, 15, 13. (क्रोध, द्वेष, टि.)
खेल्ल-खेल् (क्रीड्) °ल्लिवि III, 12, 10 (Hem. IV, 382 ex.)
खोह-क्षोभ I, 9, 9.

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गइ-गति II, 1, 17; VI,9, 6.
गइवेय-ग्रैवेय I, 17, 13.
गइंद-गजेन्द्र III, 17, 14.
गउड-गौड, दे. IV, 7, 13.
गउर-गौर I, 16, 10.
गउरविय-गुर्वी V, 6, 12.
गज्ज-गर्ज् °इ IX, 15, 1.
गणिय-गणित III, 1, 3.
गणिय-गणिका V, 2, 10; VII, 7, 3.
गणियासुंदरि-गणिकासुन्दरी, स्त्री, IV, 6, 8; VIII, 1, 1.
गब्भेसरि-गर्भेश्वरी V, 2, 12.
गभत्थि-गभस्ति I, 13, 6.
गम्म-गम्य I, 2, 8; II, 11, 8.
गअ, °य-गत I, 11, 7; I,15,5; I, 17, 1.
गय-गद (व्याधि) VI, 9, 8.
गय-गज I, 16, 9; VI, 7, 12.
गयपुर-गजपुर, न. VII, 11, 1; VIII, 5,4.
गयउल-गज+कुल III, 17, 5.
गयण-गगन I, 5, 7; III, 8, 1; IX, 7, 3.
गयणंगण-गगन+अंगन III, 12, 5.
गयणाह-गज+नाथ VII, 13, 3.
गया-गदा VII, 7, 9.
गरुय-गुरु+क I, 11, 8 (Hem. I, 109.)
गरुयत्त-गुरुत्व I, 4, 8.
गरुयत्तण-गुरुत्व I, 17, 9; III, 3, 4.
गरुयार-गुरुतर III, 6, 3; IV, 7,13; VII, 11, 6.
*__गलगिज्ज__-घुग्घुरावलि, टि. III, 9, 15. a garland of small bells tied round the neck किङ्किणीपंक्ति.)
*__गलत्थिअ__-कदर्थित, II, 4, 11. (क्षिप्त acc. Hem. IV, 143; D. II, 87.)
गलरव-कलरव III, 17, 5 (H. गल्ला noise)
गलवेविय-गल+वेपित VIII, 15, 5.
गलिय-गलित VI, 2, 7.
गवेस-गवेषय् °इ VII, 2, 5.
गसंत-ग्रस्+शतृ VII, 5, 2.
गह-ग्रह II, 9, 1.

गहण-ग्रहण I, 13, 2; II, 10,1; IV,6,10.
गहिय-ग्रहीत VII, 13, 3.
गहिर-गभीर I, 11, 4; III, 10, 12; VI, 15, 5. (Hem.I, 101; H. गहिरा deep).
गहिलुय-ग्रहिल+क IX, 7, 10.
गहीर-गभीर I, 3 1.
गंगेअ-गांगेय (भीष्म) पु. I, 4, 4.
गंडयलुल्लु-गंडतल+उल्ल (स्वार्थे) V, 6, 6.
गंडय-गंडक (प्राणिविशेष) IX, 25, 10. (H. M. गेंडा)
गंधव्व-गांधर्व (गानविद्या) III, 1, 3; IX, 20, 14.
गंधारि-गांधारी, स्त्री, VIII, 12, 8.
गंपि-गत्वा III, 12, 9; IV, 12, 7; VI, 12, 7; VIII, 6, 14.
गाइ-गौ IX, 9, 2 (H. गाय)
गाइअ-गीत VII, 12, 1.
गाइत्ति-गायित्री, स्त्री, VIII, 12, 6.
गाम-ग्राम III 15, 8.
गायअ-गीत P.P. I, 3, 14. (Hem IV,6.)
गारव-गौरव (मद) I, 12, 4.(Hem. I, 163)
गाविमहीस-गो+महिष IX, 21, 13.
गिज्जंत-गीयमान IX, 22, 6.
गिलिय-गिलित (ग्रसित) VII, 3, 2.
***गिल्लु**-आर्द्र VIII, 15, 1. (H. गीला wet, See Notes.)
गिहवार-गृह+व्यापार IX, 20, 19.
गिहीण-ग्रहण IX, 21, 15.
गिरिणयर°-नगर, I, 15, 6; I, 16, 6; VII, 4, 9.
गिरिसिहर-°शिखर, न. VI, 8, 6.
गिंभ-ग्रीष्म III, 14,10. (Hem. IV, 412)
गीय-गीत VI 15, 5.
गीव-ग्रीवा I, 17, 13.
गुणक्खय-गुण+क्षय IX, I4, 3.
गुणठान-गुण+स्थान I,12,11. (tech. term of Jain philosophy; See Notes).
गुणधम्म-°र्म, पु. I, 2, 4.
गुणवइ-°ती, स्त्री, VII, 4,6; VII, 9, 10.
गुणाल-गुण+आल (मत्वर्थे) III, 3, 6.
गुणिअ-गुणित (शिक्षित) II,1, 7.
गुत्त-गुप्त IX, 25, 16.
गुत्ति-गुप्ति I, 12, 4; IX, 2, 4.
गुप्प-गुप् °इ V, 9, 8; VII, 15, 7. (Hem. IV, 150)
गुप्पमाण-गुप्यमान VIII, 15, 8.
गुप्फ-गुल्फ (ankle) I, 17, 5.
गुमुगुमुगुमंत-onomatop. II, 14, 4.
गुंथ-ग्रथ् 5, 8, 14. (H. गूथना to weave).
गूढत्तण-गूढत्व I, 17, 5.
गेण्ह-ग्रह्, गेण्हिवि Abs. III,8,15. (Hem. IV, 209; Var. VIII, 15.)
गेण्हंत-गृण्हत V, 7, 2.
गेहत्थ-गृहस्थ IX, 20, 19.
गोउल-गोकुल VIII, 16, 6.
गोत्तकम-गोत्रकम VI, 8, 6.
गोत्तम-गौतम, पु. I, 13, 1.
गोमिणि-गोमिनी, स्त्री, VIII, 12, 3.
गोरि-गौरी, स्त्री, VIII, 12, 8.
गोवद्धण-गोवर्धन, प. III, 17, 15.
गोवि-गोपी VIII, 16, 6.
गोविंद-पु. III, 17, 15.
गोसवि-गोस्वामिन् IX, 9, 6.
गोह-गुह्य or भट VIII, 13, 2. (ग्राम or भट, D. II, 89. See Notes)
गोहण-गोधन I, 6, 7.
गोंछ गुच्छ I, 6, 12.
***गोंदल**-आक्रंद IV, 10, 7. (M. गोन्धळ confusion) (गुद क्रीडायाम्)
***गोंदलिय**-मिलित I, 6, 12.

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घअ-घृत V, 8, 11; IX, 7, I.
घट्टिय-घट्टित IV, 7, 15. (चर्वित, टि.)

घड-घट I, 6, 7.
घडिअ-घटित, I, 6, 13; I, 13, 9.(M.घडणें)
घडीगेह-घटी+गृह IX, 17, 30.
घण-घन I, 13, 5.
घणघण-घन+घन (अतिनिबिड) V, 4, 14.
घणत्त-घनत्व VII, 15, 10.
घणथणिय-घन+स्तना VIII, 9, 14.
घणयाल-घन+काल IV, 2, 14.
*घत्तिय-क्षिप्त, 2, 13, 5. (Hem.IV,143.)
घर-गृह I, 7, 5; VIII, 2, 10. (H. M.घर)
घरत्थ-गृहस्थ VIII, 8, 10.
घरपंगण-गृह+प्राङ्गण V, 2, 1; IX, 20, 20.
घरवय-गृह+व्रत I, 12, 3.
घरसिरि-गृह+श्री I, 3, 13.
घरिणी-गृहिणी II, 13, 2; III, 2, 15.
*घल्ल-क्षिप् °इ VI, 13, 21. (Hem. IV, 334, 422. ex. M. घालणें)
*घल्लिअ-क्षिप्त V, 8, 2; VI, 3, 6.
*घंघल-विप्रकर, टि. IV, 1, 10 (Hem. IV, 422. See Notes)
घाअ-घात I, 4, 6; I, 8, 6 (H. M. घाव)
घाइअ-घातित III, 14, 12.
घाय-घातय् °इ III, 15, 9.
*घार-गृध्र टि. IV, 10, 7. (चिल्ला घारी सउणी, Pai. 286. प्राकार acc. D. II, 108)
घिअ-घृत IV, 9, 12. (H. घी)
घिणि-घृणि IX, 17, 45. (H. घिन hate; Hem. I, 128.)
*घित्त-क्षिप्,°इ IX, 6, 5.
*घित्त-गृहीत III, 6, 11. (See Notes).
*घित्त-क्षिप्त IV, 9, 12; VI, 7, 10; VII, 10, 8; VIII, 12,16. (See Notes on III, 6, 11)
*घिप्प-ग्रह्,°इ III, 3, 5.
*घिव-क्षिप्,°इ III, 3, 1; VI, 10, 13; V 8, 12. °सि, VIII, 1, 7.
*घिवण-क्षेपण III, 17, 4.
घुट्ठ-घुष्+क्त VI, 13, 15.
*घुम्म-घूर्ण, घुम्मिवि abs. V, 9,13. (Hem. IV, 117; H. घूमना)
*घुल-घूर्ण्, °इ, V, 1, 12 (Hem. IV, 117. M. घोळणें to shake or agitate briskly.)
*घुलिअ,°य-घूर्णित I, 18, 9; II, 2, 7; III, 17, 3. IV, 10, 11; VI, 4, 9; VII, 7, 8, VIII, 6, 14.
घुसिण-घुसृण (suffron) I, 9, 10 (Hem. I, 128.)
*घोट्ट-पिब्, °ट्टंति V, 5, 5 (Hem. IV, 10. The sense of rubbing is better suited to the context, and this is the sense brought out by the gloss घसरडइ; H. घोंटना to rub.)
*घोल-घूर्ण्, °इ III, 8, 10 (Hem. V, 117.)
*घोलंत-घूर्ण्+शतृ VII, 2, 7.
*घोलिर-घूर्ण्+इर (ताच्छील्ये) IV, 13, 11. (Var. IV, 24)
घोस-घोष् °इ V, 10, 21.

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चअ-त्यज् °एप्पिणु abs. IX, 19, 13; °ईऊण abs. IX, 17, 26; °यंत. IX, 16, 2. (Hem. IV, 86.)
चउ-चतुर् III, 17, 10.
चउक्क-चतुष्क IX, 21, 2. (H. चौक)
चउगइ-चतुर्गति (देव, मनुष्य, नरक, तिर्यक्) II, 6, 18; IX, 11, 11.
चउद्दह-चतुर्दश I, 1, 9; I, 12, 7. (H.चौदह)
चउदिस-चतुर्दिश I, 6, 11.
चउपास-चतुःपार्श्व IV, 14, 14.
चउरंग-चतुरंग VII, 10, 1; VII, 12, 5.
चउरासम-चतुराश्रम I, 8, 3.

चउवण्ण-चतुर्वर्ण I, 7, 8.
चउविह-चतुर्विध I, 12, 5; IX, 16, 2.
चक्क-चक्र (+वाक) bird, VIII, 4, 2.
चक्क-चक्र (wheel) VII, 1, 7;
चक्कवइ-चक्रवर्तिन् IV, 4, 13.
***चक्ख**-आ+स्वाद्, °इ IV, 2, 19; °क्खिवि abs. IX, 2, 11 (Hem. IV, 258)
***चड**-आ+रुह्, चडंति I, 18, 3; चडु III, 9, 14. (Hem. IV, 206; H. चढना; M. चढविणें).
***चडाव**-आ+रुह+णिच् °हि I, 4, 1.
***चडिअ**,°य-आरूढ III, 4, 3; V, 5, 13.
चडुय-चाटु+क (चटुल) II, 11, 11 (Var. I, 10)
चत्त-त्यक्त I, 4, 5; V, 11, 11; VI, 1, 10; IX, 14, 1. (Hem. IV, 86.)
चत्तय-त्यक्त+क IV, 3, 2.
चत्तारि-चत्वारि I, 8, 3.
***चप्प**-आक्रम् or पीड्; चप्पिवि III, 16,2; VI, 14, 5; °हि V, 2, 1. (Hem. IV, 395 ex. M. चापणें, चोपणें)
चमक्क-चमत्+कृ,°इ III, 13, 3. (H. चमकना or चौंकना)
चमक्किय-चमत्कृत II, 6, 4.
चमर-चामर I, 18, 3. (Hem I, 67; Var. I, 10.)
चम्म-चर्म IV, 15, 6.
चम्मट्ठि-चर्म+अस्थि IV, 4, 10.
चयारि-चत्वारि VI, 12, 6.
चरीय-चर्या IX, 21, 24.
चलचल-onomatop. IV, 15, 5; VII, 5, 16. (H. चरचर)
चलण-चरण I, 11, 5 (Hem. I, 254).
चलवल-onomatop. IX, 18, 3.
चल्ल-चल°इ III, 17, 14 (Hem. IX, 231.)
चलिअ-चलित I, 9, 9.

चव-कथ्, °वंत I, 1, 6; °इ I, 16, 2; II, 1, 9; III, 7, 4; V, 12, 2; °विय VI, 1, 6. (Hem. IV, 2. It may be derived from वच् by वर्णविपर्यय).
चवल-चपल IX, 11, 2.
चवलत्तण-चपलत्व III, 3, 12.
***चंग**-चारु I, 15, 11; III, 7, 13; V, 11, 7; VII, 8, 9; VIII, 13, 7. (D. III, I; H. चंगा M. चांगला)
चंडउत्त-चन्द्रगुप्त, पु. IX, 1, 8.
चंडपजोअ-चण्डप्रद्योत, पु. VII, 5, 21.
चंडभुअ-चण्डभुज VI, 7, 6.
चंद-चन्द्र III, 1, 9; V, 2, 10.
चंदक्क-चन्द्र+अर्क I, 16, 5; VII, 7, 1.
चंदप्पह-चन्द्रप्रभ (8th Tirthamkara) V, 11, 6.
चंदप्पह-चन्द्रप्रभा, स्त्री. VIII, 12, 6.
चंदमई-चन्द्रवती, स्त्री. IX, 1, 9.
चंदलेह-चन्द्रलेखा, स्त्री. VIII, 12, 6.
चंदा-चन्द्रा, स्त्री. VII, 15, 4.
चंदाहा-चन्द्रा+आहा VII, 11, 2.
चंदिणि-चन्द्रिणी, स्त्री. VIII, 12, 6.
चंपयफुल्ल-चम्पक+फुल्ल (पुष्प) III, 4, 15,
चाइ-त्यागिन् III, 12, 4. (See चअ)
चाउत्थ-चतुर्थ IX, 20, 3. (H. चौथ)
चामरोह-चामर+ओघ II, 11, 2; VII, 5, 5.
चामीयर-चामीकर VII, 11, 12; IX, 22,6.
चाय, °अ-त्याग I, 4, 6; III, 12, 4; IV, 12, 3; VIII, 5, 6. (see चअ).
चारुत्त-चारुत्व I, 17, 4.
चारित्तण-चारिन्+त्व (विचरण) III, 3, 12,
चारित्तगुत्ति-चारित्रगुप्ति, स्त्री, VIII, 12, 8.
चाव-चाप VII, 12, 8.
चिंकम-चंक्रम् °इ I, 10, 13.
चिक्कार-चीत्कार VII, 1, 7.
चिण-चि °इ I, 10, 6. (Hem. IV,241. H. चुनना)

चित्त-चित्र III, 1, 11; IX, 21, 34.
चित्तयार-चित्रकार VIII, 5, 10.
चिरु-चिरम् III, 13, 13.
चिलाअ-किरात V, 12, 2; VI, 11, 1. (Hem. 1, 183.)
चिल्लणदेवि-चेलनादेवी, स्त्री, I, 7, 9.
चिहुर-चिकुर (केश) I, 11, 3; VI, 6, 5. (Hem. I, 186.)
चिंघ-चिन्ह (ध्वज) I, 7, 8; VI, 4, 10. (Hem. II, 50)
चिय-चैव VI, 15, 1.
*__चुक्क__-भ्रंश्+क्त V, 9, 10. (Hem. IV, 177. H. M. चूकना)
चुण्णिअ-चूर्ण (lime) VIII, 2, 6. (Hem. II, 34, इष्टा-चुण्णं; H. चूना. शीतज्वर, टि.)
चुण्ण-चूर्ण IV, 10, 11.
चुय, °अ-च्युत I, 14, 1; V, 10, 21; VI, 12, 2; VII, 14, 1.
चुंचु-चञ्चु II, 11, 12.
*__चुंभल__-शेखर IV, 10, 7. (D. III, 16; Pai. 349).
चूर-चूर्ण्, °इ. III, 15, 10; °रिवि abs. IV, 15, 2; (M. चुरणें).
चूरिय-चूर्णित IV, 10, 11; VII, 7, 2.
चेट्ठा-चेष्टा IX, 17, 19.
चेय-चैव VII, 14, 8.
चोइय-चोदित V, 4, 21; VII, 5, 7.
*__चोज्ज__-आश्चर्य II, 2, 1; III, 15, 7; IV, 12, 9; V, 10, 18; VIII, 4, 6; (D. III, 14; H. चौज).
*__चोज्जुकोथण__-आश्चर्य + उत्कोपन (जनक) IV, 12, 16.
चोत्थी-चतुर्थी IX, 20, 4; (H. चौथी).
चोयमान-चोदयन् IV, 12, 11.

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छ-षट् I, 12, 5; IX, 12, 8. (H. छह).
छइअ-छादित V, 2, 16.
छउमत्थ-छद्मस्थ VIII, 8, 10. (see notes).
*__छज्ज__-राज् °इ. IX, 14, 2. (Hem. IV, 100. old H. छाजना).
छड-छटा I, 7, 6; III, 6, 8.
*__छड्डुंत__-मुञ्चन् IX, 12, 2. (Hem. IV, 91. H. छांडना or छोडना).
छण-क्षण (पूर्णिमा) I, 3, 7; I, 4, 7.(Hem. II, 20).
छत्त-छत्र I, 16, 9; III, 2, 1; VII, 7, 4.
छप्पय-षट्पद (भ्रमर) VIII, 1, 9. (Hem. II, 77).
छल्लि-तत्स. त्वचा, टि. III, 8, 10. (D. III, 24; Pai 340. H. छाल, here scum of water).
छव्वग्ग-षट् + वर्ग I, 8, 5.
*__छंडिआ__-मुक्त IV, 8, 2. (see छड्डुंत).
छाइज्ज-छाद (कर्मणि) °इ. III, 12, 9.
छाइय-छादित VIII, 4, 4.
छिज्ज-छिद् (कर्मणि) °इ. VII, 2, 12; IX, 14, 2.
छिज्जंत-छिद्यमान VIII, 15, 11.
*__छित्त__-स्पृष्ट III, 7, 6; V, 10, 15. (see छिव).
छिण्ण-छिन्न (पृथक्) III, 15, 6.
*__छिप्प__-स्पृश् °इ, V, 9, 7. (Hem. IV, 257).
*__छिव__-स्पृश् °इ I, 7, 5; °सि. VIII, 1, 7. (Hem. IV, 182; H. छीना or छूना).
*__छुडु__-यदि III, 9, 11; V, 6, 7. (Hem. IV, 385, etc. ex).
*__छुद्द__-क्षिप्त IV, 7, 15; IX, 21, 5. (छुद्द + क्त Hem. IV, 143).

छुरियायड्ढण-क्षुरिका + कर्षण V, 4, 14.
छुह, °हा-सुधा. VI, 15, 10; VIII, 11, 12. (Hem. I, 265).
***छुह**-क्षिप् (sense नी) °हेवि IX, 21, 2. (Hem. IV, 143).
छेअ, °य-छेद III, 10, 9; IX, 20, 13.
छेज्ज-छेद्य III, 1, 8.

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°जअ-जय III, 2, 8.
जअ-जगत IX, 8, 8.
जइ-यदि VIII, 13, 3.
जइ-याति, °वर II, 7, 10.
जइयहुं-यदा III, 15, 7; VI, 7, 3.
जइवि-यद्यपि IV, 7, 10.
जक्खकद्दम-यक्षकर्दम IX, 18, 13. (See Notes).
जक्खिणी-यक्षिणी I, 13, 8; VII, 10, 10.
जगजत्त-जगद् + यात्रा IX, 6, 11.
***जगडंत**-भञ्जन्, टि. III, 15, 12. (जअड for त्वर् Hem. IV, 170. जगडिओ विद्रावित: D. III, 44; H.G. झगडा, °डो quarrel).
जज्जाहि-Intensive of या. VI, 12, 11.
जडिअ, °य-जटित I, 13, 10; IX, 4, 7.
जणत्ति-जन + आर्ति VI, 8, 2.
जणपउर-जन + प्रवर III, 15, 13.
जणवय-जनपद I, 11, 3; I, 13, 4.
जणंति-जनयन्ति VIII, 1, 11.
जणिय-जनित I, 15, 10.
जणेरी-जनयित्री V, 8, 15.
जणेसइ-जनिष्यति VII, 3, 9.
जण्ण-यज्ञ IX, 9, 7; (Var. III, 44).
जण्णुय-जानु + क I, 17, 7. (Pai. 859).
जत्ताए-यान्ती + तृ. II, 2, 15.
जम-यम I, 11, 8; V, 3, 4; VI, 6, 19.
जय-पु. VII, 8, 2.
जयमइ-जयवती, स्त्री, IV, 1, 17; IV, 6, 3. VIII, 2, 2.
जयलच्छि-°लक्ष्मी, स्त्री, VIII, 12, 7.
जयवम्म-जयवर्मन् IV, 1, 7; VIII, 1, 1.
जयविजइ-जगद्+विजयिन् VI, 17, 1.
जयसिरीह-जयश्री+ईश IV, 1, 11.
जयसेन-पु. VIII, 4, 7.
जयंधर-पु. I, 14, 4; V, 6, 4; IX 22, 3; IX, 24, 2.
जर-ज्वर III, 16, 5.
जरुल्ल-ज्वर+उल्ल (स्वार्थे) V, 8, 9.
जलजंत-जल+यंत्र III, 8, 11.
जलण-ज्वलन I, 11, 5; VII, 13, 9; VIII, 15, 2.
जलद्द-जल+आर्द्र III, 6, 11.
जलंती ज्वलन्ती (अटवीनाम) VII, 1, 10.
जालिय-ज्वलित VII, 7, 10.
जलोल्ल-जल+आर्द्र III, 8, 9. (Hem. I, 82).
जलोह-जल+ओघ II, 8, 6.
जवखेत्त-यव+क्षेत्र III, 14, 5.
जवणालत्त-यवनाल+त्व IX, 7, 1.
जविअ-जपित VI, 2, 4.
जस-यशस् I, 2, 10.
जसकित्ति-यशः+कीर्ति IX. 2, 10.
जसघंट-यशः+घण्टा III, 12, 4.
***जसणिउरुंब**-यशः+निकुरम्ब (समूह) V, 11, 6. (Pai. 18 निउरंब)
जसभायण-यशः+भाजन VII, 8, 7.
जसरासि-यशः+राशि VII, 9, 8.
जसवंत-यशस्विन् IX, 2, 10.
जसालअ-यशः+आलय II, 8, 13.
जहाजाय-यथाजात (दिगम्बर) II, 3, 8.
जहिं-यस्मिन् (यत्र) I, 13, 6, (H. जहां).
***जंगल**-तत्स. मांस IX, 9, 5. (जंगल-पङ्किला-सुरा D. III. 41; Pai. 335.)
°जंत-यंत्र III, 8, 11.
जंत-या+शतृ I, 9, 11; II. 2, 10; VII, 3, 11.

96, 107. Var. 1, 22; II, 30. where we have ज° instead of जु°)

जूअ-द्यूत, III, 13, 8.

जूयारत्तण-द्यूत+आरक्तत्व, III, 3, 16.

*__जूर__-खिद् or क्रुध् °इ, III, 9, 12; VI, 14, 6. (Hem. IV, 132; 135; prob from ज्वर.)

जूरण-खेदन, (ज्वरण), IV, 10, 14.

जूवार-द्यूतकार, III, 13, 4.

जूहिय-यूथिका, (a kind of jasmine) VIII, 1, 14. (H. जुही or जूही; M. जुई, पांढरी, पिवळी.)

जेत्तहे-यत्र, V, 2, 2.

जेहुअ-यादृश, III, 11, 12; IV, 11, 10; VII, 1, 11. (Hem. VI, 402.)

जो-यः I, 4, 11; I, 14, 6; जेण I, 8, 1, जें I, 16, 1.

जोइ-योगिन्, I, 4, 9, VI, 8, 8.

जोइज्ज-दृश् (कर्मणि) °इ, III, 7, 8, (See जोय.)

जोइणि-योगिनी, VI, 5, 7.

*__जोइय__-दृष्ट, I, 14, 11; VI, 16, 1.

जोइस-ज्योतिष्, III, 1, 5.

जोग्ग-योग्य, I, 15, 11; III, 2, 15.

जोण्हा-ज्योत्स्ना, IX, 2, 6.

जोत्तिऊण-योजायित्वा, VI, 13, 11. (H. जोतना, to yoke.)

*__जोय__-दृश्, °इ, I, 7, 1. III, 8, 6, °हुं. V, 1, 5, जोइवि, I, 15, 11; जोएवि, II, 6, 2; जोएवउ V, 2, 6; Hem. IV, 356, ex. G जोवुं, to see.)

जोय-योग, IX, 4, 8.

जोव-(See जोय) °हि, III, 8, 18.

जोव्वण-यौवन II, 4, 5.

जोह-योध, VII, 5, 5; VIII, 9, 7.

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झण+झण-onomatop. I, 13, 5.

झत्ति-झटिति, I, 16, 2; II, 12, 11.

झरंत-क्षरत् IV, 15, 5, (Hem. IV, 173.)

झलझल-onomatop. VII, 5, 16.

झल्लरि-वाद्यविशेष, VII, 1, 5. (H. झालर)

झस-झष, (कटारी टि.) V, 4, 3, VI, 14, 1.

झसकेउ-झषकेतु, (नागकु. नाम) III, 15, 6; VI, 8, 4.

झसचिंध-झषचिन्ह (नागकु. नाम) VI, 10, 7.

झंकार-onomatop. VII, 1, 8; VII, 6, 6.

*__झंखिअ__-विलपित, IX, 11, 2. (Hem. IV, 148.)

झाइअ,°य-ध्यात, I, 10, 10; VI, 2, 8. (Hem. IV, 6.)

झाइय-ध्यायक, IV, 2, 15.

झाण-ध्यान, VI, 5, 5.

झाणग्गि-ध्यान+अग्नि, IX, 20, 10.

झिज्जइ-क्षीयते, V, 1, 11; V, 7, 9. (Hem. II, 3.)

झीण-क्षीण, IV, 7, 8. (Hem. I, 3.)

झुट्ठ अलीक, VI, 13, 15, (D. III, 58. H. झूठ false,)

झुणि-ध्वनि, II, 7, 1; VI, 15, 3; (Hem. I, 52.)

*__झूरवइ__-खिद्यते, V, 8, 10. (स्मृ. acc. Hem. IV, 73. H. झुरना.)

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टक्कर-आघात (टंकार)VI, 14, 3. (H. टक्कर or टकोर conflict)

टणटण-onomatop. VI 15, 10.

टलटल-onomatop. VII, 5, 15.

टंकार-onomatop. VII, 1, 8 (see टक्कर)

*__टिंट__-द्यूतस्थान III, 12,4. (D. IV,3. टेण्टा)

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ठव-स्थापय्, ठवेप्पिणु VII, 15, 2; ठवेवि IX, 21,2. (M. ठेवणें to put)
ठविय, °अ-स्थापित I, 18, 2; III, 12, 9; V, 1,14; VI, 7, 11.
***ठवल**-वस्तु उड्डितम्, टि. (a stake at dice) III, 12, 9.
ठा-स्था, °इ VIII, 2, 11 (Hem. IV, 16.)
ठाण-स्थान I,12, 11; I, 17, 9; VII, 10, 7.
ठिय-स्थित IX, 2, 7.

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डज्झ-दह् °इ III, 15, 5.(Hem IV, 246.)
डज्झ-दग्ध II, 4, 2; IV, 5, 12; VII,2, 4.
डसिय-दष्ट VIII, 3, 14. (Hem. I, 218)
डसियाहर-दष्ट+अधर II, 10, 11; IV,8,12.
डह-दह्, °हि IV, 8,2; °हंति VIII, 1, 10. (Hem. IV, 208)
डंभणिया-दम्भनिका (विद्यानाम) VI, 6, 18.
डाइणि-डाकिनी IV, 15, 8.
***डाल**-शाखा I, 8, 11 (Hem. IV,445 ex H. डाल; old M. डाळ)
डाह-दाह VIII, 8, 2.
डिंभय-डिम्भ+क VII, 10, 10.
***डेविय**-प्रीणित, टि. VII, 7, 5.
***डोर**-सूत्र III, 12, 7; IX,18,15. (H. डोर thread, lace or card).
डोल्ल-दोलाय्, °इ VII, 1,6. (Hem. I,217. H. डोलना to shake).

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ढक्क-ढक्का (वाद्यविशेष) VIII, 6, 13.
***ढल**-हाने (देशी, °इ II, 4, 10 (H. ढलना to wane)
***ढंक**-आच्छादने (देशी) °किवि IV, 13, 1, °किज्जइ IX, 5, 1. (H. ढांकना to cover)
***ढंकिय, °अ**-आच्छादित V, 10, 19; VI, 4, 10; VI, 14, 2.
***ढंढर**-पिशाच VI, 7, 10. (D. IV, 16).
***ढाल**-क्षेपणे (देशी) °हि III, 13, 10. (H. पांसा ढालना to throw the dice)
ढुक्क-ढौक्, °इ. II, 4, 6. ढुंक, ढोइय p. p. III, 6, 11; IV, 8, 4; IV, 13, 8; ढुक्कंत pre. par. III, 8, 11.
ढोय-ढौक्, °इ III, 8, 6; V, 8, 15; ढोइय; °अ, p. p. I, 14, 11; II, 14, 5; III, 6, 6; IV, 2, 17; VI, 7,7. ढोइवि, abs. IV, 6, 1; ढोएप्पिणु I, 17, 1,

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ण-न I, 4, 2.
णउ-न तु I, 4, 2.
***णक्क**-नासिका IX,9,1.(D. IV,46 H. M. नाक)
णक्खत्त-नक्षत्र III, 12, 6.
णग्गोग्ग-नग्न+उग्र I, 9, 7.
णग्गोह-न्यग्रोध I, 13,7; VI, 8,1; VII,2,8.
णच्च-नृत, °इ I, 7,1(Hem. IV, 225. H. नाचना to dance)
णच्चविय-नर्तयित V, 12, 12.
णच्चिअ-नर्तित II, 9, 9.
णज्ज-ज्ञा (कर्मणि) °इ IX, 14, 8; (Hem. IV, 252).
णट्ट-नाट्य VI, 9, 6.
णट्ठ-नष्ट III, 14, 4.
णट्ठमअ-नाशित VI, 7, 10.
णट्ठासणिल्ल-नष्ट + आसन + इल्ल (मत्वर्थे) IV, 13, 5.
***णडिअ, °य**-वञ्चित II, 12, 11; V, 5, 16; IX, 7, 5. (D. IV, 18).

णण्ण-पु. I, 2, 2.
णण्ण-न + अन्य VIII, 5, 6.
णत्ताह्-नक्त + अहन् V, 10, 19.
णत्थि-न + अस्ति I, 13, 6.
णइ-नाद VII, 12 2.
णम-नम्, °इ; III, 1, 1.
णमि-नमि (21st. Tirthaṃkara) °णाह, °नाथ VI, 1, 11; VI, 2, 4.
णय-नत I, 11, 3
णयर-नगर IV, 6, 5.
णयंधर-नयंधर, पु IV, 15, 11; IX,22, 1.
णर-नर (अर्जुन) III, 14; 12; III, 14. 4.
णर-नर I, 9, 11; III, 14, 4.
णरय-नरक I, 11, 6.
णरवइ-नरपति IX, 2, 9
णरंग-नर+अंग VIII, 10,4.
णरिंदसीह-नरेन्द्र+सिंह I, 13,2.
णरोह-नर+ओघ VIII, 16,3.
णवरंग-नवरंगा, स्त्री VIII, 12, 7.
णव-नम्, णविवि abs, I, 8, 12.
णवमेह्-नव+मेघ IX, 22, 7.
णवर-अनन्तरार्थे अव्ययम् IV, 12, 1; IV,13, 7; V, 8, 7; IX, 19, 5; IX, 20, 1. (Hem. II, 187,188.)
णवल्ल-नव+ल्ल (स्वार्थे) IV, 13, 5. (Hem. II, 165. M. J. नवळ H. नवेला)
णविय-नमित I,16,7; IX, 2,2; IX,4,1.
णह-नख I,11,3; I, 17, 4; II, 7, 5. III, 8,9; IX,20,13.
णह-नभस् I, 3, 3; VI, 14, 2.
णहयर-नभश्चर I, 17, 3; III, 17, 3; VII, 11, 15.
णहयल-नख+तल I, 17,3; IX, 13, 6.
णहर-नखर VI, 6, 5.
णहवण-नख+व्रण III,11,4.
णहसिरि-नभः+श्री I,10,5..
णं-ननु I, 7, 6. (Hem. IX, 283)
णंदवइ-नन्दवती, स्त्री V,7,8.
णंदि-नन्दिन्, पु. V, 7, 8
णंदिणि-नन्दिनी, स्त्री, VII; 13,5.
णाइ-इव, III,12, 6; IV, 1, 13. (Hem. IV, 444) H. नाईं.
णाइणि-नागिनी II, 14, 7.
णाइणि-नागिनी, स्त्री, VIII, 12, 4.
णाइल्ल-पु. I, 3, 12; I, 5, 1.
णाइंद-नागेन्द्र II, 11, 1.
णाउ-नाम I, 4, 12.
णाउ-नागम् IV, 13, 6.
णाडय-नाटक II, 9, 5.
णाण-ज्ञान I, 12, 10; VII, 10, 6.
णाणतेअ-ज्ञान+तेजस् I, 9, 3.
णाणंकुसिअ-ज्ञान+अंकुशित VI, 5, 3.
णाणाहिणाण-नाना+ अभिज्ञान II, 11, 2.
णाणी-ज्ञानी II, 3, 13.
णाय-न्याय IX, 2, 9.
णाय-नाद IX, 18, 4.
णाय,° अ-नाग III, 5, 3; IV, 13, 6.
णायअ-ज्ञायक IV, 2, 11; IX, 18, 16.
णायअ-न+आगत II, 6, 11.
णायकुमार-पु. the hero II, 14, 1. etc.
णायणयाणय-नागैः नता आज्ञा एषां ते VIII, 14, 12.
णायण्णइ-न+आकर्णयति IV, 8, 3.
णायदत्त-नागदत्त, पु. IX, 15, 6.
णायर नागर I, 9, 11.
णायवसु नागवसु, स्त्री, IX, 15, 8.
णायसिरि- नागश्री, स्त्री, VII, 11, 9.
णारय-नारक I, 12, 10; VI, 4, 14.
णारायण-नारायण VII, 8, 7.
णावइ-इव I, 7, 6; I, 17, 11; V, 7, 8; V, 9, 12; VII, 1, 12 (Hem. IV, 444 ;
णावइ-न+आयाति II, 5, 14.
णाविज्ज-नम् (कर्मणि) °इ, VIII, 10, 7.

णास-नश्, °इ II, 4, 5; °उ III, 10, 7.
णासिज्जइ-नाशयेत् III, 3, 10.
णासिया-नासिका VII, 13, 3.
णाह-नाथ I, 12, 1; I, 18, 1; VIII, 13, 6. (M. नाहो)
णाहि-नाभि I, 17, 10; III, 10, 12.
णिणा-तृणा (3rd of न) VI, 13, 4.
णिउणमइ-निपुणमति VI, 1, 11.
णिउत्त नियुक्त IX, 15, 10; IX, 18, 9.
णिउब्भ-निर् + उद्भूत III, 14, 6 (see उब्भ)
णिउरुंब निकुरम्ब (समूह) V, 11,6 (Pai. 18, निउरंब).
णिउंज-नि+युज्, °जिवि, abs. VI, 1, 1; IX, 13, 8.
णिऊणं-निपुणम् or दृष्ट्वा abs. of निअ,IX,17, 7. (Hem IV, 181.)
णिकेअ निकेत I, 2 6; I, 16, 7.
णिक्कल-निष्कल IX, 6, 4; IX, 13, 11.
णिग्गइ-निर्गच्छति VI, 14, 4.
णिग्गय-निर्गत I, 12, 2; II, 6, 5; III, 9 2; VII, 6, 13.
णिग्गह-निग्रह III, 3, 9;IV, 2,8; IX,9,2.
णिग्गंथ-निर्ग्रंथ VI, 15, 3; IX, 2, 4.
णिग्घंट-निघण्टु III, 1, 5.
णिच्च-नित्य I, 10, 2; III I, 4; V, 10, 21; VIII, 11, 11.
णिच्चल-निश्चल IX, 6, 10.
णिच्चिंदणील-नित्य+इन्द्रनील° I, 14, 3.
णिच्चेलत्तण-निश्चेलत्व IX, 25, 1.
णिज्जामि-निर्यामि VIII, 3, 3.
णिज्जरा-निर्जरा (tech. term of Jain philosophy, see Notes) I, 12, 9.
णिज्जिअ,°य-निर्जित I, 17, 14; V, 2, 10.
णिज्झर-निर्+क्षर् II, 2, 5, (क्षि acc. Hem. IV, 20; also see Hem I, 98.)
णिट्ठ-निष्ठित (समाप्त) V, 6, 7.
णिट्ठिय-निष्ठित (समाप्त) I, 5, 10.
णिट्ठुर-निष्ठुर III, 14, 2; V, 4 1; VII, 2, 10.
णिड्डहण-निर्दहन VIII, 10, 12.
णिणाय-निनाद VI, 3, 3; IX, 18, 4.
णिण्णट्ठ-निर्नष्ट VI, 9, 8.
णिण्णेह-निर्+स्नेह II, 4, 9.
णित्तम-निस्तमस् I, 13, 1.
णिद्द-निद्रा 1, 11, 10.
णिद्दलिय-निर्दलित VII, 7, 9.
णिद्दारणिआ-निर्दारनिका (विद्यानाम) VI, 6, 14.
णिद्दिट्ठ-निर्दिष्ट IX, 5, 2.
णिद्दैव-निर्दैव II, 14, 10.
णिद्ध-स्निग्ध I, 18, 6; II, 11, 8; III, 4, 11.
णिद्धम्म-निर्+धर्म III, 2, 13.
णिप्पह-निष्प्रभ VI, 14, 11.
णिप्फंद-निस्पन्द III, 17, 14.
णिब्भय-निर्भय VI, 4, 5.
णिब्भिच्च-निर्भृत V, 4, 15.
निब्भिण्ण-निर्भिन्न VII, 13, 4.
णिब्भूसण-निर्भूषण III, 11, 11.
णिमिसद्ध-निमेष+अर्ध IX, 19, 8.
णिमीलियच्छि-निमीलित+अक्षिन् II, 5, 11.
णिम्मच्छर-निर्+मत्सर VI, 2, 7.
णिम्मल-निर्मल I, 3, 11.
णिम्महिय-निर्+मथित IV, 4, 7.
णिय, °अ-दृश्, °एइ, °यंति II, 1, 6 (Hem. IV, 181).
णिय-निज I, 8, 1.
णिय-नीत I, 17, 2.
णियइ-नियति; (भवितव्यम्, टि.) VII, 3, 4.
णियच्छ-निर्+ईक्ष,°च्छिय abs VI, 2, 11 (दृश् Hem. IV, 181.)
णियच्छिअ-नियमित V, 7, 5.

णियच्छिय-निरीक्षित VI, 1, 4.
णियड-निकट VIII, 11, 12.
णियड्ढिय-निकर्षित IV, 9, 14.
णियणियय-निज+निज+क III, 13, 1.
णियत्त-निवृत्त IX, 19, 12.
णियत्तइ-निवर्तते (पश्चाद् वलति,टि.) VII,3,4.
णियत्तण-निजत्व (स्वामित्व) VII, 6, 7.
णियत्तण-निवर्तन VII, 6, 7.
णियमंत-नियच्छत् I, 8, 5.
णियमोवास-नियम+उपवास IX, 19, 10.
णियय-निज+क I, 4, 1.
णियर-निकर (समूह) I, 9, 11; I, 15, 8.
णियवइ-निज+पति I, 3, 7; V, 4. 2.
णियंब-नितम्ब I, 8, 13.
णियंसण-निवसन III, 11, 11.
णियासम-निज+आश्रम IX, 21, 17.
णिरत्थ-निर् + अर्थ II, 10, 5.
णिरवज्ज-निर्+अवद्य VIII, 9,13.
णिरह-निर्+अघ IV, 1, 14.
* **णिरारिउ**-नितराम् VII, 2, 6; IX, 2,12.
***णिरिक्क**-चौर, टि. VII, 7, 3. (णिरिंक-नत D. IV, 30.)
णिरिक्ख-निर्+ईक्ष्; °हि, III, 7, 12.
णिरिक्खिय-निरीक्षित II, 9, 1; III, 1, 4.
णिरु-नितराम् निश्चयं वा 1, 1, 8; I, 15, 11. M. निर्हो)
णिरुज्झ-नि+रुध् (कर्मणि); °इ I, 13, 6.
णिरुत्तउ-निश्चितम् (अव्यय) II, 13, 11; III, 7, 6, (D, IV, 30)
णिरुवम-निरुपम I, 15, 11.
णिरोह-निरोध IX, 24, 14.
णिरोहिय-निरोधित VI, 5, 4.
णिलुक्क-निर्+लुञ्चित IV, 4, 10.
णिलुद्ध-निर्+लुब्ध IV, 3, 12.
***णिलुहण**-निर्+मार्जन IX, 25, 10. (Hem. IV, 105.
***णिलूर**-छिद् (prob निर्+लु), °रिवि abs. IX, 24, 3. (Hem. IV, 124)
***णिलूरिय**-छिन्न VII, 13, 8.
णिव-नृप I, 9, 1.
णिवइ-नृपति I, 11, 2,
णिवचंपय-नृप+चंपक I, 10, 2.
णिवजस-नृप+यशस् VII, 9, 5.
णिवड-नि+पत्, °डंति, IX, 18, 18 ° डेसइ, II, 8, 3; °डेसहि V, 2, 8.
णिवडण-निपतन II, 8, 12.
णिवडिअ-निपतित III,9,3; VII; 7, 4.
णिवत्थाण-नृप+आस्थान VI, 13, 3.
णिवसंत-नि+वसत् I, 2, 2.
णिवा-निपा (कुंभ, घट, टि.) VII, 10, 1.
णिवाय-निपात IV, 9, 13.
णिवाण-निर्वाण (विश्राम) VII, 10, 10.
णिविट्ठ-निविष्ट VIII, 2, 8.
णिवित्ति-निर्वृत्ति III, 10, 2.
णिव्वट्टिय-निर्वर्तित III, 16, 7,
णिव्वत्तिय-निर्वर्तित V, 2, 3,
णिव्वहंत-निर्+वहत् VI, 13, 16.
णिव्वाहण-निर्+वाहन IX, 22, 12.
णिव्वित्ति-निर्वृत्ति IX, 2, 7.
णिव्वियड-निर्+विकट (विकार) IV, 4, 9. (रस-रहित, टि.)
णिव्वुइ-निर्वृति (7 th) VI, 5, 11.
णिव्वुइ-निर्वृति VIII, 10, 7.
णिव्वूढमाण-निर् + वि+ऊढ+मान IV, 7, 7.
णिव्वेय-निर्वेग IX, 24, 1.
णिसण्णिय-निषण्णा II, 5, 7.
णिसा-निशा IX, 17, 30.
णिसायर-निशाचर IX, 2, 10.
णिसीह-नृ+सिंह III, 3, 13.
णिसुण-नि + श्रु, °णि I, 5, 6.°णिवि I, 9, 1, °णंत V, 11, 15.
णिसुय-नि+श्रुत I, 12, 2.

णिसुंभ-नि+शृम्भ्, °इवि V, 2, 14.
णिसुंभ-नि+शृम्भ् (कर्तरि) निषूदन IV, 14, 11.
णिसुंभिअ-निशृम्भित VII, 8, 9. (विध्वस्त,टि.)
णिसेज्जा-निः+शय्या (पद्मासन. टि.) IX,25, 1.
णिसेणी-निः+श्रेणी 2,3, 10 (H.नसेनीladder)
णिहय-निहत I, 11, 3.
णिहसण-निघर्षण VII, 7, 10; IX, 25, 9.
°**णिहाअ**-निघात I, 17, 3.
णिहाल-नि+भाल्, °इ, III, 8, 10; °मि IV, 12, 7 °लिवि V, 12, 9. (H. निहारना M. निहाळणें to see attentively J. निहाळवुं.)
णिहालण-निभालन III, 2, 15.
णिहालिय-नि+भालित I, 8, 2; I,13, 8.
णिहालिर-निभाल+इर (ताच्छील्ये) II, 5,10.
णिहि-निधि I, 11, 9; VI, 7, 7.
णिहिअ,°य-निहित I, 1, 11;II, 10;4, VII, 4, 5.
णिहित्त-निहित IX, 9, 11.
णिहिप्प-नि+धा+णिच् (कर्मणि) III, 3, 5.
णिहीण-निहीन IV, 8, 2.
*__णिहेलण__-निलय (गृह) I, 1, 4, (Hem. II, 174.)
णीणिय-निर्+नीत VII, 3, 11.
णीय-नीत VII, 7, 7.
णीरुअ-नीरुज V, 1, 3.
णीलालय-नील+अलक V, 1, 9.
णीलुप्पल-नील+उत्पल II, 5, 13.
*__णीवइ__-शीतलं भवति I, 14, 1. (M. निवणें to cool).
णीचंगइ-नृपाग्रे, नीचाग्रैः वा, टि. III. 14, 11.
णीसाणिय-निः+स्वनित VI, 1, 8.
णीसरिअ-निः+सृत I, 10, 12; III, 9, 18.
णीससइ-निः+श्वसिति II, 10, 8.
णीससंती-निः+श्वसत (स्त्रियां) II, 2, 6.
णीसारिय-निः+सारित VIII, 10,6.
णीसास-निः+श्वास I, 10, 13.
णीसेस-निः+शेष I, 1, 6; III, 1, 6.
णीहार-नीहार (हिम) I, 16, 10.
णेउर-नूपुर I, 17, 6. (Hem. I, 123; Var. I, 26).
णेत्त-नेत्र (वस्त्र) IX, 21, 33.
णेत्थ-नेपथ्य (आभरण, टि.) IX, 18, 12. compare णेसण-निवसन; भविस. IV,8,10.
णेत्थंग-नेपथ्य+अंग IX, 20, 6.
णेह-स्नेह I, 6, 7; VI, 9, 5 (Hem. II, 76; Var.III, 1).
णेहज्जिअ-स्नेहार्जित II, 14, 9.
णोकसाय-नो+कषाय (a tech. term of Jain Philosophy; see Notes) I, 12, 5.
णोसरिय-न + उत्सृत IV, 13, 6.
ण्हविअ-स्नापित VI, 9, 2. (Hem.IV,14.)
ण्हाणिअ-स्नानं कारित III, 8, 12 (Var. III, 33.)

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तइय-तृतीय I, 5, 9.
तइयच्छि-तृतीय + अक्षिन् IV, 5, 6.
तइयहुं-तदा III, 15, 7.
तइलोक्क-त्रैलोक्य I, 5, 10.
तउ-तपस् II, 6, 4.
तएण-त्रयेण I, 1, 8.
तओ-तदा II, 5, 1; II, 11, 7.
तओ-तपस् VI, 16, 14.
तच्च-तत्व IX, 6, 2.
तडिय-तनित VII,1,15.(Hem. IV,137.)
तण-तृण I, 6, 5; VII, 2, 9.
तणअ-सम्बन्धार्थे (तस्येदमित्यर्थे) used with 6th like केर; III, 9, 16 (Hem. IV, 361 ex.)
तणय-तणया I, 17, 1.
तणुवत-तृणवत् I, 5, 3.
तणुसग्ग-तनु + सर्ग (कायोत्सर्ग तपोविशेष) IX, 20, 17.

तण्हा–तृष्णा IX, 17, 14.
तत्त–तप्त IV, 4, 9.
तत्त–तृप्त VIII, 6, 17.
तत्ति–तत्परता VIII, 14, 4; IX, 2, 3. (D. V. 20).
तप्प–तप् °इ I, 14, 1; V, 1, 11; V, 9, 7.
तमालअ–तद् + आलय VIII, 5, 8.
तमोह–तमस् + ओघ IX, 17, 1.
तलप्प–तल्प I, 18, 5.
तवण-तपन VIII, 10, 2.
तवयरण–तपश्चरण II, 4, 3; VII, 15, 6.
तवसह–तपः + सह IV, 2, 16.
तविय–तप्त II, 1, 10.
तस–त्रस IV, 2, 4; IX, 10, 6.
तस–त्रस, °इ II, 4, 8.
तसिय–त्रासित III, 17, 5.
तहण्ण–तथा + अन्यत IX, 21, 18.
तहिं–तत्र (तस्मिन्) I, 6, 1; I, 15, 8; II, 3, 6.
तंडव–ताण्डव (नृत्य) I, 18; 2.
तंत-तन्त्र III, 1, 10.
तंती–तन्त्री (वाद्यविशेष) III, 1, 7; V, 9, 10.
तंद–तन्द्रा I, 3, 10.
तंब–ताम्र III, 4, 10 (Hem. II, 56.)
तंबाहर–ताम्र + अधर III, 4, 11.
तंबिर-ताम्र III, 4, 10 (Hem. II, 56.)
तंबोल–ताम्बूल VIII, 5, 15. (Hem. I, 124).
तंमत्त–तन्मात्र IX, 10, 12.
***तंवार**–नरक III 2, 11 (see जस.)
ता–तावत I, 3, 2.
ताअ, °**य**–तात, °एं II, 10, 10; III,5, 3.
तडिय–ताडित II, 10, 10.
ताम–तावत I, 14, 9.
तायण–त्राण VIII, 16, 1.
तारावइ–तारापति (चन्द्र) V, 8, 1.
तालवट्ट–तालपट्ट (कर्ण) *III* 16, 7.
ताव–ताप I, 3, 9; I, 12, 8.
ताविअ–तापित III, 10, 13.
तिउरवइरि–त्रिपुर+वैरिन् (शिव) VII, 1,12.
तिक्ख–तीक्ष्ण III, 2, 16; III, 17, 14; VII, 10, 1.
तिगुत्त–त्रिगुप्त, पु. VI, 14, 12.
तिगुत्ति–त्रि + गुप्ति IX, 25, 16.
तिट्ठि–तृष्णि (तृष्णा) IX, 14, 1.
तिण–तृण I, 2, 7.
तिणयण–त्रि + नयन IV, 12, 10.
तिणेत्त–त्रि + नेत्र IV, 12, 7.
तिण्णि–त्रि I, 8, 2. I, 12, 4; V, 11, 12. (Hem. III, 121.)
तित्ति–तृप्ति III, 9,5. (तित्ती–सार D.V,11.)
तित्थ–तीर्थ VI, 1, 11.
तित्थयरत्तण-तीर्थकरत्व IX, 12, 11.
तित्थु-तत्र I, 14, 9 (M. तेथें).
तिब्भेय–त्रि + भेद IX, 20, 2.
तिभत्ती–त्रि + भक्ति IX, 17, 36.
तियस-त्रिदश (देव) I, 11, 5; IV, 10, 10; VII, 13, 5.
तिरिच्छच्छिछ-तिर्यग् + अक्षि III, 7, 12. (H. तिरछी side long).
तिलय-तिलक I, 11, 8.
तिलय–तिलक (पुष्पविशेष) IX, 18, 15.
तिलयासुंदरि–°काुसुन्दरी, स्त्री, VIII, 7, 6.
तिलरिण–तैलत्व (स्नेह) I, 18, 6.
तिलोयप्पहाण-त्रिलोक + प्रधान IX, 17, 2.
तिव्वतेअ–तीव्र + तेजस् VIII, 5, 13.
तिवलि–त्रिवलि I, 17, 11; III, 8, 7.
तिविह–त्रिविध I, 5, 7.
तिसिंग–त्रिशृंग V, 10, 15.
तिसूल–त्रिशूल IV, 12, 9.
तिह–तथा II, 4, 9; III, 13, 11.
तिहिं–त्रिभिः (तृ.) III, 3, 11.
तिहुयण–त्रिभुवन IX, 1, 13.
तिहुयणरइ–त्रिभुवनरति, स्त्री,V,7,9;V,13,10.

तीए-तया (तृ.) II, 2, 1.
तीव-तीव्र IX, 17, 18.
तुच्छोयर-तुच्छ + उदर I, 17, 10.
तुट्ठ-तुष्ट I, 12, 1.
तुट्ठि-तुष्टि I, 4, 4.
तुण्हिक्क-तूष्णीक III, 13, 6; V, 12, 10; VII, 2, 1.
तुमं-त्वम् II, 3, 18.
तुम्हइं-यूयम् II, 6, 11.
तुम्हारिस-युष्मादृश V, 3, 1.
तुरय-तुरग III, 16, 7.
तुरंत-त्वरत I, 16, 6.
तुरिउ-त्वरितम् VI, 17, 7.
तुरिय-त्वरित II, 2, 4; II, 9, 12.
तुरुक्ख-तुरुष्क (See Notes) IX, 18, 13.
तुहीणाइ-तुहिन+आदि IX, 17, 15.
तुहुं-त्वम् I. 4, 1; I, 15, 13.
तुंगि तुङ्गी, स्त्री, VIII, 12, 10.
तुंड-तत्सम मुख or मस्तक IV, 10, 13.
तूर-तूर्य (वाद्यविशेष) II, 2, 8; VI, 2, 10; IX, 22, 6.
तूरयसद्द-तूर्य+शब्द VI, 2, 12.
तेअ°य-तेजस् I, 14, 4; III,5, 5; IX, 17, 32.
तेत्तहे-तत्र V, 2, 2.
तेत्तीस-त्रिंत्रिंशत् VIII, 8, 9.
तेयवंत-तेजस्विन् IX, 18, 11.
तेयाहिय-तेजस्+अधिक V, 13, 11.
तेरउ-तव III, 10, 10. (H. तेरा)
तेल्लोय-त्रैलोक्य IX, 11, 5.
तो-तद् I, 17, 16. (Var. VI, 10).
°तोडण-त्रोटन III, 14, 7.
तोण-तूणीर VII, 5, 4.(Pai.845)
°तोय-तत्सम, (जल) III, 5, 5; V, 2, 8.
तोयावलि-द्वीप, VIII, 8, 12.
तोसियच्छर-तोषित+अप्सरस् IV, 10, 1.

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थक्क-स्था, °इ III, 13, 3; V,3, 2. (Hem. IV, 16.)
थक्क-स्थित V, 1, 5; V, 10, 13.
*थड-घटा IV, 7, 12; V, 4, 13.(M. G. थड or थट; H. थट्ट or ठट्ट a crowd)
थड्ढत्तण-स्तब्धत्व (काठिण्ये गर्वे वा) I,17, 12; III, 10, 11. Pai. 129.).
थण-स्तन I, 17, 12; II, 8, 12 ; III, 8, 5; V, 1, 8. (H. थन; M. थान).
थत्ति-स्थिति (स्थान) I, 15, 3.
*थरहर-कम्प IX 1, 5. (Pai 808. H. थर्राना, M. थरथरणें to tremble).
थरहरिअ-कम्पित V, 5, 15.
थलमाण-स्थल+मान II, 1,11. (स्थलभेद काम-स्थानं च टि.)
थव-स्थापय्, थविवि abs.VII, 10, 1; थविज्जइ poten. III, 2, 14.
थविअ,°य-स्थापित 1, 2, 9; V, 1, 4; VII, 1, 15.
थंभ-स्तम्भ I, 17, 8.
थंभण-स्तम्भन III, 1, 12.
था-स्था, थाएवि abs. VI, 1, 6.
थाण-स्थान IX, 19, 8.
थाम-सामर्थ्य, टि. VI, 13, 2. (Pai. 444. बलं; D. V, 25. विस्तीर्ण.)
थावर-स्थावर IX, 10, 6.
थिअ, °य-स्थित I, 6, 3; II, 1, 6; III,11, 12.
*थिप्पमाण-विगलत् VIII, 15, 8. (Hem. IV, 175).
थिर-स्थिर 1, 2, 9; II, 12, 6.
थिरत्त-स्थिरत्व I, 4, 9; IX, 11, 2.
थीरयण-स्त्री+रत्न III, 7, 8.
थीरूवंक-स्त्री+रूप+अंक I, 14, 9.
थुअ-स्तुत II, 11, 1; VI, 7,6.

थुइ-स्तुति VI, 7, 6. (Var. III, 12).
थुण-स्तु, °इ I, 11, 2; VI, 10,14. (Hem. IV, 241).
थूललक्ख-स्थूल+लक्ष्य (बहुप्रद, टि.) III, 4, 6.
थेण-स्तेन IX, 8, 2. (Var. III, 12).
थेणत्त-स्तेनत्व IX, 8, 2.
*थोट्ट-छिन्नहस्त VII, 7,6.(M.थोटा;(H.ठूंठा, See जस. टि. समूह (?)
थोव्वड-स्तोक (स्थूलार्थे), VIII,11, 6. Hem. II, 125. M. थोर)

द.

दइच्च-दैत्य IV, 14, 9; VIII, 13, 2. (Hem. I, 151).
दइय-दैयितृ VII, 4, 1.
दइयंबरिय-दिगम्बरीय IX, 24, 12.
दइव-देव V, 5, 16; IX, 6, 3. (Hem. I, 151).
दक्खव-दर्शय्, °हि, I, 16, 2, VI, 17, 6. (Hem. IV, 32. H. दिखाना, M दाखविणें)
दक्खवंत-दर्शयत् I, 1, 6.
दक्खविअ-दर्शित II, 1, 5.
दक्खा-द्राक्षा I, 6, 9; VII, 2, 3. (H. दाख.)
दक्खाल-दर्शय्, °इ, III, 1, 2;°लिवि III, 6, 15. (H. दिखलाना to show.)
दक्खालिअ-°य-दार्शित I, 7, 6; V, 9, 5.
दट्ठूण-दृष्ट्वा II, 2, 10 (Hem. IV, 213).
दडयड-onomatop. IV, 15, 7 (cf. दडवड झटिति, Hem. IV, 330 ex.)
दड्ढ-दग्ध V, 11, 14; VIII, 6, 2.(Hem. I, 217; II, 40).
दढ-दृढ III, 4, 1; VII, 13, 1.
दणुय-दनुज II, 2, 12; V, 13, 8.
दप्प-दर्प II, 3, 15; VII, 11, 1.
दब्भ-दर्भ IX, 9, 11.
दमिअ-दमित I, 8, 1; III, 14, 9, VII, 2, 1.
*दम्म-दाम VIII, 5, 12. (Rom. Drachma; See Notes).
दयावर-दयापर IV, 2, 4.
दरिसंति-दर्शयन्ती III, 10, 12.
दरिसाविअ-दर्शित I, 8, 6.
दरिसिय-दर्शित I, 12, 8; 2, 14, 6; III, 2, 1.
दल-दल्° इ IV, 15, 1.
*दलवट्ट-निर+दल्, °इ VI, 14, 6. (वट्ट gives the sense of निःशेष cf. H. चरपट, M. तळपट; see भविस.)
*दलवट्टण-निर्दलन (कर्तरि) II,7,2. (चूर्णक,टि.)
दलवट्टिय-निर्दलित III, 16, 6.
दलिय-दलित IV, 10, 6.
दविण-द्रविण III, 12, 2; IV, 9, 7; VI, 7, 7.
दव्व-द्रव्य VI, 10, 12, IX, 17, 15.
दव्विंदिय-द्रव्येन्द्रिय IX, 11, 11.
दस-दश I, 11, 7.
दसण-दशन VI, 6, 4.
दह-दश I, 1, 7.
दहम-दशम VIII, 8, 8.
दहविह-दशविध IX, 11, 10.
दहि-दधि VI, 2, 5.
दहिय-दधि IX, 5, 8.
दंत-दान्त I, 10, 11.
दंताघोयण-दंत+अधावन IX, 25, 1.
दंतिउर-दन्तिपुर, न. IX, 1, 2; IX, 1, 8.
दंसण-दर्शन I, 12, 1.
दंसमसय-दंश+मशक IX, 25, 3.
दामोयर-दामोदर (विष्णु) III, 8, 13.
दाहिणमहुरा-दक्षिणमथुरा, न. VIII, 2, 3.
दाउं-दातुम V, 10, 8.
दाइअ,°य-दायाद Who claims property, hence, enemy; शत्रु, टि.) III, 14, 13; IV, 7, 14; IV, 14, 3.
दाइज्ज-Same as दाइय, IV, 8, 9; IV, 11, 8.

*दाइणि-°दायिनी VI, 5, 7.
दाढा-दंष्ट्रा I, 4, 8. (Hem. II, 139; Var. IV, 33; H. M. दाढ or डाढ).
दाणंबु-दान+अम्बु II, 2, 5.
दाणुल्लिय-दान+आर्द्र VI,17,3.(Hem.I,82.)
दायार-दातृ IV, 3, 9. (H. दातार).
दारय-दारक I, 10, 6.
दारेवअ-दारय्+तव्य III, 15, 4.
दालिद्द,° ड-दारिद्य I, 3, 3; II, 4;7, II, 6, 17. (Hem. II, 254.)
*दावइ-दर्शयति I, 10, 4. (Hem. IV, 32.)
दाविय,°अ-दर्शित I, 15, 15; I, 16, 1; VI, 17, 7; IX, 4, 5. (Hem. IV, 32.)
दाहिण-दक्षिण I, 6, 3.
दिक्खा-दीक्षा IX, 14, 1.
दिक्खिअ-दीक्षित VII, 6, 5.
दिग्गअ-दिग्गज III, 9, 1.
दिज्ज-दा (कर्मणि) °इ, II, 11, 12;° उ III. 10, 4;° इं V, 2, 14; °सु V, 13, 9.
दिट्ठ-दृष्ट I, 4, 3; VI, 8, 2.
दिट्ठ-दिष्ट I, 5, 8; I, 13, 4.
दिट्ठि-दृष्टि VI, 10, 7.
दिढवअ-दृढ+व्रत IV, 2, 9.
दिणणेसर-दिनेश्वर (सूर्य) VII, 8, 5.
दिणयरकंत-दिनकर+कान्त (सूर्यकान्तमणि) I, 14, 1.
दिण्ण-दत्त I, 4, 6; V, 8, 5; VI, 17, 10; (Var. VIII, 62; Hem. I, 46.)
दित्ति-दीप्ति IX, 2, 10.
दिय-द्विज I, 3, 8.
दियवर-द्विजवर VII, 10, 6.
दियह-दिवस IX, 15, 12.
दियसीस-द्विज+शिष्य IX, 11, 7.
दियंत-दिगन्त II, 9, 12.
दियंबर-दिगम्बर IX, 24, 2.
दिल्लिदिलिय-बालिका, चेटिका वा, टि III,5, 5. (D. V, 40; Pai. 96).
दिव्व-दिव्य I, 9, 5; I,12, 2; VII, 12, 1, IX, 17, 4.
दिहि-धृति I, 1,5; V, 7, 11. VI, 17, 11. (Hem. II, 131).
दिंत-ददत् I, 1, 3; V, 7, 3.
*दीणार- III, 12, 12 (Gr. Denarius; See Notes).
दीवक्खय-दीप + क्षय IX, 5, 9.
दीवोवहि-द्वीप+ उदधि I, 5, 11.
दीस-दृश् (कर्मणि)°इ I,4,7; °संति IV,14,9.
दीह-दीर्घ III, 4,1; VI,4, 11. (Hem.II, 91.)
दीहर-दीर्घ V, 12, 3.
दीहरसुत्त-दीर्घसूत्री III, 4, 5.
दुअ-द्वय I, 17, 6.
दुक्कर-दुष्कर III, 14, 13.
दुक्किय-दुष्कृत I, 2,4; VI, 5, 1; IX, 9, 4.
*दुगुंछिय-जुगुप्सित II,7, 10(Hem. IV,4.)
दुग्गइ-दुर्गति IV,2, 20.
दुग्गयर-दुर्गम I, 1, 11.
दुग्गावहार-दुर्ग+अपहार VII, 5, 14.
दुग्गाह-दुर्ग्राह्य IX, 20, 1.
*दुग्घोट्ट-दुर्घट (?) VII, 7, 6. (हस्तिन् see. D. V, 44. दुग्घुट्टदूणया हत्थी, See भविस.)
दुच्चित्त-दुश्चित्त V, 8, 10.
दुच्चरिअ दुश्चरित VI, 5, 5.
दुच्चार-दुश्चार (दुराचार) V, 2, 7; VII, 13, 6.
दुट्ठ-दुष्ट I, 8, 6; VIII, 15, 11.
दुट्ठवयण-दुष्टवचन, पु. IV, 6, 12.
दुण्णिवार-दुर्निवार VII, 5, 10.
दुण्हं-द्वयोः V, 10, 1; VI, 15, 8.
दुत्तर दुस्तर V, 3, 3.
दुत्थ दुःस्थ II, 3, 4.
दुत्थिय-दुःस्थित II, 4, 11; IV, 4, 1; VII, 11, 17.
दुद्ध-दुग्ध I, 6, 7.

दुक्ख-दुग्धत्व IX, 7, 1.
दुप्पेच्छ-दुष्प्रेक्ष III, 14, 10.
दुब्भ-दुह् (कर्मणि) °इ, IX, 8,9 (Hem. IV 245).
°दुम-द्रुम II, 11, 5.
दुम्मण-दुर्मनस् IV, 8, 8.
दुम्मुह-दुर्मुख, पु. VII, 2, 14.
दुरअ-द्विरद (गज) V, 5, 4.
दुलह-दुर्लभ II, 6, 16.
दुलंघ-दुर्लङ्घ्य VI, 12, 14.
दुवालसंगि-द्वादशाङ्गी I,1, 9 (Hem. I,254)
दुवियड्ढ-द्विविधत्व or दुर्विदग्ध IX, 5, 4. (See भविस. दुव्वियद्ध)
दुविह-द्विविध I, 1, 3; IX, 11, 10.
दुव्वयण-दुर्वचन IV, 9, 13.
दुव्वयण-दुर्वचन same as दुव्वयण, पु., V, 2, 7.
दुव्वयणुल्ल-दुर्वचन+उल्ल (स्वार्थे) पु. V, 4, 18.
दुव्वार-दुर्वार VIII, 15, 14.
दुसज्झ-दुःसाध्य IX, 17, 30.
दुह-दुःख I, 4, 5; VI, 11, 4.
दुहिय-दुहितृ V, 8, 1 (Hem. II, 126.)
°दुंदुहि-दुन्दुभि II, 11, 4; VII, 1, 5.
दूआ-दूर्वा VII, 4, 6.
दूण-द्विगुण VIII, 1, 9. (H. दूना double).
दूय-दूत VIII, 14, 1.
दूयअ-द्वितीय IX, 4, 6.
दूरालोइ-दूरालोकिन् III, 4, 5.
दूरुज्झिय-दूर + उज्झित I, 2, 4.
दूस-दूष्य (tent.) V, 1, 2; VII, 1, 15.
दूसह-दुःसह I, 12, 6; III, 14, 3; IX, 25, 3.
दूसावास-दूष्य + आवास V, 3, 6.
दूसिय-दूषित IX, 6, 3.
देइ-ददाति I, 4, 4; I, 10, 3; V, 8, 12.
देउ-देवः I, 9, 3; देवम् II, 6, 7.
देदेहि-दा (भृशार्थे) लोट् VI, 12, 11.
देवइ-देवकी, स्त्री. VIII, 12, 5.
देवकुमार-पु. IX, 24, 9.
देवदत्ता-स्त्री. V, 1, 13.
देवय-देवता VI, 1, 8.
देवावहि-दापय V, 12, 4 (H. दिवाना).
देवाविय-दापिता I, 9, 4.
देवि-देवी I, 1, 10.
देविंद-देवेन्द्र II, 11, 1.
देस-देश I, 11, 11.
देसिअ-देशिक (a traveller) VIII, 4, 6.
देयाहिअ-दैवाधिक (भाग्यवान्) VII, 3, 5.
दोखंडिअ-द्विखण्डित VII, 14, 12.
दोण-द्रोण, पु. II, 14, 12.
दोणामुह-द्रोणमुख III, 15,8. (see Notes).
दोदह-द्वादश IX, 20, 16.
दोसबहत्थ-दोष + बहिःस्थ IX, 16, 9.
दोहित्त-दौहित्र III, 13, 5.

ध.

धगधग-onomatop. VIII, 3, 7.
धणइत्त-धनिन् V, 10, 7.
धणयत्त-धनदत्त, पु. IX, 15, 5.
धणवइ-धनपति (कुबेर) I, 14, 5.
धणसिरि-धनश्री, स्त्री, IX, 15, 5.
धण्ण-धान्य I, 6, 5.
धत्थ-ध्वस्त II, 3, 4.
धम्म-धर्म I, 2, 8.
धम्म-धनुः VII, 6, 6; VII, 14, 3.
धम्मामय-धर्म + अमृत IV, 2, 1.
धम्माहम्म-धर्म + अधर्म III, 2, 9.
धम्मिल्ल-तत्सम (केशपाश) I, 17, 16; III, 4, 15.
धम्मुपस-धर्मोपदेश IX, 17, 8.
धय-ध्वज I, 16, 9; VII,7, 4; IX, 18,8.
धयरट्ठ-धृतराष्ट्र (हंस) VIII, 1, 3.
धयावलि-ध्वजावलि IV, 7, 11.

धरयल-धरातल IX; 18, 18.
धररंध-धरा + रन्ध्र II, 14, 6.
धरंत-धृ + शतृ I, 1, 4; I, 6, 14.
धरि-धृ + लोट् 2nd sing. I, 16, 3. (M. धरणें to hold in order to prevent).
धरित्ति-धरित्री, III, 6, 1.
धरिअ,°य-धृत I, 4, 8; I, 7, 4.
धरियलोह-धृत + लोह (पक्षे °लोभ) VII, 14, 1.
धरेव्वअ-धृ + तव्य II, 8, 4.
धवलत्तण-धवलत्व III, 15, 14.
धवलहर-धवलगृह I, 1, 12.
धाइय-धावित II, 13, 2; IV, 7, 14.
धाउ-धातु III, 17, 2 (H धाउ ore).
धारावरिस-धारा+वर्ष IX, 22, 7.
***धाह**-धाहा इति शब्द (रोदने) IX, 18, 18. (H. धाह a cry).
धिट्ठ-धृष्ट IV, 9, 10.
धिट्ठि-धृष्टि (लोभ, टि.) IX, 14, 1.
धीय-दुहितृ V, 2, 12; VII, 2, 5. (Var. IV, 33).
धुउसास-धूम+श्वास III, 6, 9.
धुणइ-धुनोति I, 11, 2.
धुत्त-धूर्त (कुशल) IV, 1, 8.
धुत्तत्तण-धूर्तत्व III. 10, 10.
धुय-धुत IV, 7, 11.
धुय-धौत IX, 20, 18.
धूय-दुहितृ I, 15, 10. (Hem. II, 126.)
धूलीरअ-धुलीरजस् III, 12, 8.
धूवइ-धुनोति (मथ्नाति) V, 8, 14. (Hem. IV, 59.)
धेणुय-धेनु IX, 8, 9.
धोइअ-धौत VII, 10, 6.
धोय-धौत III, 8, 15; IX, 9, 10.
धोयइ-धावति (प्रक्षालयति) V, 8, 11. (H. धोना to wash).

प.

पइं-Acc. Inst. & loc. sing. of युष्मद् I, 2, 7.
पइ-पति I, 11, 2.
पइज्ज-प्रतिज्ञा VIII, 7, 8 ((H. M. पैज.)
पइट्ठ-प्रविष्ट II, 5, 8; III, 5, 12. (H. पैठा.)
पइस-प्र.+विश्, °हि VI, 7, 5.
पइसमाण-प्रविशत् IV, 12, 11.
पइसर-प्रति + सृ, °इ I, 11, 2.
पइसरिअ-प्रति + सृत VI, 7, 9.
पइसारिअ-प्रति+सारित VII, 4, 2.
पईअ,°व-प्रदीप I, 6, 1; II, 3. 11.
पईवि-प्राप्ते IX, 16, 11.
पउत्त-प्र+उक्त I, 15, 13; VII, 8, 8.
पउत्ति-प्रवृत्ति III, 11, 10.
पउत्ति-प्रोक्ति IX, 2, 8.
पउमिणि-पद्मिनी III, 8, 6,(Hem.II,112).
°पउर-प्रचुर VI, 2, 1.
पउलोमी-पौलोमी (इन्द्राणी) I, 7, 10.
पउंज-प्र+युज्, °इ VI, 10, 11.
पक्क-पक्व I, 13, 5. (H. पक्का).
पक्कल-पक्व+ल (स्वार्थे) (समर्थ॰) IV, 14, 5. (Hem. II, 174.)
पक्ख-पक्ष II, 1, 11; III, 2, 16, ; VIII, 5 ,3.
पक्खलिअ-प्र+स्खलित VII, 7, 9.
पक्खालण-प्रक्षालन IV, 2, 2.
पक्खि-पक्षिन् VIII, 1, 5.
पक्खिणि-पक्षिणी II, 1, 11.
पक्खिंद-पक्षि+इन्द्र II, 11, 5.
पघोस-प्र+घोषय्, °इ II, 7, 11.
पघोसिअ-प्रघोषित VII, 9, 1.
पच्चक्ख-प्रत्यक्ष III, 6, 6; IV, 6, 9.
***पच्चल**-प्रचुर, टि. IX, 18; 2.(समर्थ D. VI, 69).

*पच्चार–उप+आ+लम्भ्, °इ, IV, 15, 2; VI, 14, 5; (Hem. IV, 156.)
*पच्चारिअ–भणित, टि. III, 5, 14; VII, 2, 14.
पच्छइ, °य–पश्चात् IV,14, 4;V, 8,4; IX, 24, 8.
पच्छल–पक्ष्मल III, 14, 6.
पच्छाताव–पश्चात्ताप III, 15, 5.
पजाअ–प्रजात IX, 17, 2.
पजालंसु–प्रजाल+अंशु IX, 17, 21.
पज्जलिअ,°य–प्रज्वलित IV, 10, 1;VIII, 8, 12.
पट्टण–पत्तन IV, 8, 2.
पट्ठव–प्र+स्थापय्, °हि IV, 14, 1.
पट्ठविअ,°य–प्रस्थापित I, 16, 6; III, 13, 14; V, 6, 12.
पढ–पठ्, °इ IX, 6, 7.
पढंत–पठत् III, 1, 4.
पढिय–पठित VI, 15, 11.
पड–पट I, 14, 10; VI, 7, 3; VIII, 5, 14.
पड–पत्, °डंति I, 18, 3; °डिवि III,6, 15.
पडण–पतन IX, 25, 7.
पडल–पटल I, 11, 2; IV, 4, 11
पडह–पटह I, 18, 4; II, 9, 5; III, 1, 7. (M. पडह).
पडंत–पतत् I, 16, 3.
पडावीयण–पट + आव्यजन IX, 17, 17.
पडि°–प्रति III, 17, 4 (Hem. I, 206).
पडिअ,°य–पतित I, 6,14; V, 9, 13; VII, 1, 13.
पडिक्खलिय,°लिय–प्रति + स्खलित IV, 10, 6; IV, I5, 4.
पडिक्खल्-प्रति + स्खल्, °इ V, 3, 4; VI, 14, 4.
पडिगह–प्रति + ग्रह्, °इ IX, 20, 19.
पडिगाहिज्जइ–प्रीत + गृह्णीयात् IV, 3, 9.
पडिच्छिअ,°अ–प्रति + इष्ट II, 12, 3; V, 12, 5; VI, 7, 1.
पडिजंप–प्रति+ जल्प्, °इ I, 5, 2; III, 7,13. (see जंप).
पडिणिग्गअ–प्रति + निर्गत VI, 7 12.
पडिणिहि–प्रतिनिधि III, 3, 9.
पडिबिंब–प्रतिबिम्ब I, 15, 14; V, 11, 6.
पडिबोहिअ–प्रति + बोधित IX, 19, 7.
पडिभड–प्रतिभट IV, 14, 11.
पडिम–प्रतिमा (a tech. term of Jain Philosophy. See Notes) I, 12, 6.
पडिमल्ल–प्रतिमल्ल IV, 11, 11.
पडिम्म प्रतिमा IX, 21, 25.
पडिवक्ख–प्रतिपक्ष IV, 7, 11; IV, 14, 10.
पडिवज्ज–प्रति + पद् °मि I, 5, 2; °ज्जिवि IX, 24, 12.
पडिवण्ण–प्रतिपन्न I, 2, 5; II, 14, 2; III, 13, 12.
पडिवत्ति-प्रतिपत्ति V, 10, 5; VI, 1, 10.
पडिवित्त–प्रतिवृत्त (?) IX, 21, 33.
पडिविहाण–प्रतिविधान III, 3, 9.
पडिहार–प्रतिहार III, 5, 9; IV, 14, 8; V 12, 10.
पडिंद–प्रति + इन्द्र IX, 13, 3.
°पडुत्ति–प्रत्युक्ति III, 7, 10.
पणइणि–प्रणयिनी I, 14, 7.
पणय, °अ–प्रणय I, 2, 5; I, 17, 1; II, 14, 2.
पणअ–प्र + णत IV, 6, 11.
पणविय, °अ– प्र + नमित I, 2, 3; I, 9, 3.
पणवमाण–प्र + नमत् VII, 9, 2.
पणविज्ज–प्र + नम् (कर्मणि) °इ, IV, 3, 11.
पणवेप्पिणु प्र + नम् + ल्यप् I, 1, 1.
पण्णय–पन्नग II, 12, 6.
पण्णास–पञ्चाशत् V, 11, 7.
°पत्त–पात्र IV, 2, 17.
पत्त–प्राप्त III, 10,9;IV,8,6;VII,10, 13.

पत्त-पत्र III, 1, 8; VII, 10, 13; VIII, 9, 3.
पत्तण-पत्र II, 1, 8.
पत्तल-पत्र + ल (कृश) III, 4, 14 (Hem. II, 173; H. पतला; M. पातळ).
पत्तवत्त-प्राप्त + वृत्त (श्रुतवृत्तान्त) VII, 3, 6.
पत्थर-प्रस्तर I, 4, 9; (H. पत्थर s'one).
पत्थिअ-प्रार्थित I, 2, 3.
पत्थिव-पार्थिव I, 10, 7.
पधाइअ-प्र + धावित III, 17, 1.
पपुच्छिय-प्र + पृष्ट VI, 2, 11.
पबल-प्रबल III, 4, 9.
पबंध-प्रबन्ध II, 10, 9.
*पबोल्लिअ-प्र+कथित I, 3, 12 (see बोल्लिअ).
पबोहण-प्रबोधन IX, 19, 1.
पब्भट्ठ प्र + भ्रष्ट IV, 2, 20.
पब्भार प्र + भार III, 12, 9; IV, 9, 7; VII, 1, 9.
पभण-प्र+भण्, °इ II, 4, 4; °णंति VI, 5, 8.
पमाण-प्रमाण I, 12, 10; III, 1, 9; IV, 2, 8; IX, 8, 8.
पमुह-प्रमुख I, 8, 4; V, 7, 5.
पय-पद I, 1, 3; I, 9, 3; II, 7, 10.
पयइ-प्रकृति IX, 10, 9.
पयई-प्रकृति (Karmic energy) I, 12, 8.
पयच्छिअ-प्र+दत्त V, 12, 5.
पयट्ट-प्र+वृत °इ IX, 11, 3.
पयट्ट,°त्त-प्रवृत्त II, 2, 1; III, 1, 5; IV, 4, 9.
पयडंत-प्रकटयत III, 15, 12.
पयडिय-प्रकटित VI, 6, 4; VI, 8, 10.
पयपेल्लिअ-पद+प्रेरित III, 9, 17.
पयवडण-पद+पतन VIII, 7, 7.
पयवित्ति-पद+वृत्ति IX, 2, 9
पयंग-पतङ्ग (सूर्य) III, 14, 10; VII, 6, 14; IX, 16, 3.
पयंडपजोयण-प्रचण्डप्रद्योत, पु.VII, 4, 9.
पयंत-पय: दुग्धमन्ते यस्य तद् भोज्यम् IX,21,39.
पयंप-प्र+जल्प् °इ IX, 8, 7. (See जंप)
पयंपण-प्रजल्पन VI, 10, 9.
पयंपिअ-प्र+जल्पित III, 9, 6; III, 12, 1.
पयंपिर-प्र+जल्प्+इर (ताच्छील्ये) VI, 13, 20.
पयाण-प्रयाण VII, 3, 10.
पयाबंधुर-प्रजाबंधुर (नाग कु. नाम) II, 4, 1; VI, 13, 7.
पयार-प्राकार VI, 12, 14.
पयारियसट्ट-प्रकारित+सट्ट (नाटिका) IX, 21, 36. (पाडनि अनुसारि नृत्यसामग्री खेला नाचवानी, टि.)
पयाल-पाताल V, 12, 6.
पयाव,°अ-प्रताप I, 8, 1; I, 15, 8.
पयास-प्र+काश्,°हि I, 2, 8.
पयास-प्रकाश IX, 17,8; IX, 17,33.
पयासिय-प्रकाशित II, 7, 7.
पर-परम् (but) I, 4, 2.
परज्जिय-पराजित I, 3, 6; I, 14, 10.
परताविर-पर + ताप् + इर (ताच्छील्ये) VII, 9, 7.
परमत्थ-परमार्थ IV, 2, 3.
परमप्प-परमात्मन् IX, 4, 1.
परमुच्छाह-परम+उत्साह VII, 15, 5.
परमुच्छिय-परम+उच्छ्रित VIII, 10, 9.
परमुण्णय-परम+उन्नत I, 17, 4.
परमेट्ठि-परमेष्ठिन् I, 12, 2.
परयार-पर+दारा IX, 8, 3.
परयारिअ-पारदारिक III, 12, 1; IX, 8, 3.
परहण-पर+धन VI, 10, 14.
परंमुह-पराङ्मुख IV, 2, 7.
पराइअ,°य-परागत (परा +इ+त) IV, 8, 11; V, 12, 11.
पराउ-पर+आयुस् VII, 6, 12.
परायअ-परागत II, 6, 5.
परावअ-पारावत VIII, 1, 4. (H. परेवा)
परिओस-परितोष VII, 4, 2.

परिक्ख-परि+ईक्ष्, °इ III, 5, 8; °हिं III, 3, 8. °क्खिवि III. 3, 5.
परिग्गह-परिग्रह I, 17, 7; III, 9, 8; VII, 15, 1.
परिट्ठिअ,°य-परि+ स्थित I, 5, 7; III, 5, 6; IV, 6, 12.
परिठविअ-प्रति+स्थापित VI, 5, 6.
परिणाविय-परि+णी+णिच्+क्त VI, 9, 10.
परिणिवि-परिणीय II, 1, 1.
परिणिज्जउ-परिणीयताम् I, 16, 8.
परिणेसमि-परिणेष्यामि V, 8, 3.
परिताय-परि+त्रै, °हि VII, 11,7; °हु V,11, 15.
परितायण-परित्राण VIII, 16, 1.
परिपुट्ठ-परिपुष्ट IX, 19, 19.
परिफुरिय-परिस्फुरित I, 15, 4.
परिभम-परि+भ्रम्, °इ I, 10, 13.
परिमट्ठ-परिमृष्ट IV, 1, 7.
परिमलिय-परिमृदित II, 1, 4. (Hem. IV, 126.)
परिमिय-परिमित I, 11, 3.
परियड्ढ-परि+वर्धय्, °इ, III, 2, 4.
परियड्ढिय-परि+वार्धित or अर्हित VI, 17, 12.
परियण-परिजन I, 9, 5; II, 13, 6.
परियत्तण-परिवर्तन III, 14, 7.
परियरिअ,°य-परिचरित I, 7,9; VI,17,15.
परियलंत-परिगलत् IV, 10, 5.
परियलिय-परिगलित I, 11, 9; VII, 13, 2.
परियंचिअ-परि+अञ्चित (अर्चित) II, 14, 8.
परियाण-परि+ज्ञा, °इ V, 9, 3
परियाणिज्ज-परि+ज्ञा (कर्मणि) °इ III, 2, 9.
परियाणिय-(१) परिज्ञात (२) परिज्ञापित VI, 8, 3.
परियाणिवि-परिज्ञाय VI, 17, 7.
परिवज्जण-परिवर्जन IV, 2, 10.
परिवड्ढ-परि+वृध्, °इ VI, 4, 11.
परिवेय-परि+वेद IX, 10, 6 (त्वं जानीहि, टि.)
परिहइ-परि+धा, °इ I,7, 4; IX,5, 5. (H. पहिरना to wear, by वर्णव्यत्यय).
परिहव-परिभव VIII, 15, 14.
परिहा-परिखा I, 7, 4.
परिहाण-परिधान V, 10, 20; IX, 8, 10.
परिहाविअ-परि+धापित IX, 22, 13.
परिहूय-परिभूत III, 16, 12.
परीहण-परिधान (exchange of long & short for metre) IX, 21, 29.
पलय-प्रलय VII, 5, 1.
पलयासंकिर-प्रलय + आशंक + इर (ताच्छील्ये) IV, 8, 6.
पलव-प्र+लप्, °हि IX, 7, 10.
पलविज्ज प्र+लप् (कर्मणि) °इ IX, 9, 3.
पलाण-पलायित III, 16, 9; IX, 17, 1.
पलाव-प्रलाप IX, 10, 11.
पलासि-पल+आशिन् VII, 3, 2.
पलोइय-प्रलोकित I, 14, 14.
पलोट्ट-प्रति+आ+गम् °इ II, 2, 19 (Hem. IV, 166, H. पलटना to turn over पतित टि.)
पलोट्टिय-प्रलोटित IV, 7, 16.
पलोय-प्र+लोक् °मि VII, 4, 13.
पलोयण-प्रलोकन II, 4, 2.
पलु-पल्य (a measure of time) IX, 18, 9.
***पलट्ट**-परि+अस्, °ट्टिवि II, 6, 3. (Hem. IV, 200, H. पलटना to turn).
***पलट्टिअ**-पर्यस्त VI, 8, 1.
पलंक-पल्यङ्क II, 7, 4 (Hem. II, 68. H. पलंग).
पवज्जिअ-प्रवादित II, 9, 5 (H. बजाना to produce musical sound).
पवट्टण-प्रवर्तन VI, 11, 11.
पवट्ठ-प्रकोष्ठ III, 4, 8 (Hem. I, 156.)
पवड्ढ-प्र+वृध्, °इ III, 2, 4.
पवड्ढिअ,°य-प्रवृद्ध II, 8, 7; III, 13, 14.

पवणवेउ-पवनवेग, पु. VIII, 12, 13.
पवण्ण-प्रपन्न VI, 7, 8.
पवत्त-प्र+वृत्, °इ VII, 3, 4.
पवयण-प्रवचन VI, 5, 4.
पवर-प्रवर I, 14, 7; VI, 9, 6.
पवरत्थ-प्रवर+अर्थ III, 1, 16.
पवल-प्रबल I, 11, 7.
पवहंत-प्रवहत् VII, 3, 1.
पवंच-प्रपञ्च IX, 18, 10; IX, 21, 28.
पवास-प्रवास I, 4, 5.
पविउल-प्र+विपुल I, 1, 12; I, 6, 1, III, 4, 13.
पविण्णाविअ-प्र+ज्ञापित I. 2, 10.
पवित्त-पवित्र IX, 7, 8.
पवित्थर-प्र+विस्तर III, 14, 6.
पवियंभ-प्र+वि+जृम्भ्, °इ IX, 15, 1.
पविरइय-प्र+वि+रचित III, 11, 11.
पविलंबिय-प्र+वि+लम्बित V, 4, 20.
पवीण-प्रवीण V, 7, 10.
पवुच्च-प्र+वच् (कर्मणि) °इ III, 6, 14.
पवुड्ढि-प्रवृद्धि III, 6, 9.
पवुत्त-प्र+उक्त I, 3, 9; VII, 4, 12.
पव्व-पर्वन् IV, 2, 16.
पव्वइय-प्रव्राजित IX, 24, 1.
पव्वज्जा-प्रव्रज्या VI, 15, 2.
°पसत्त-प्रसक्त II, 6, 17.
पसत्थ-प्रशस्त I, 8, 8; II, 11, 3; IX, 21, 29.
पसमिज्ज-प्र + शम् (कर्मणि) °इ IV, 9, 13.
पसर-प्र + सृ, °इ III, 12, 8.
पसर-प्रसर I, 3, 6; I, 11, 7.
पसरंत-प्रसरत् I, 3, 5; I, 8, 1; II, 8, 3.
पसरिअ, °य-प्रसृत II, 9, 5; III, 17, 7; VI, 4, 11.
पसंग-प्रसङ्ग I, 7, 6.
पसाअ, °य-प्रसाद II, 6, 10; VI, 12, 13; VI, 17, 9.
पसाहण-प्रसाधन (शस्त्र) V, 4, 23.
पसाहिअ-प्रसाधित I, 15, 9; V, 12, 8.
पसियउ-प्रसीदतु I, 1, 10.
पसु-पशु IX, 9, 4.
पसुत्त-प्रसुप्त II, 7, 4.
पह-पथिन् I, 6, 10; I, 10, 13; V, 2, 14.
°पह-प्रभा II, 5, 13.
पहण-प्र+हन् °मि III,15,1;°णिवि VI, 7,10.
पहत्थ-प्रभा + स्थ (व्याकुल, टि.) IX, 18,12.
पहर-प्रहर I, 11, 1.
पहर-प्र + हृ, °इ VII, 3, 4.
पहरण-प्रहरण II, 2, 4; III, 1, 6.
पहरंत-प्रहरत् VII, 14, 10.
पहवंत-प्रभावत् VI, 4, 10.
पहसिय-प्रहसित VIII, 2, 7.
पहंतर-पथान्तर II, 5, 10.
पहा-प्रभा II, 11, 8; IX, 17, 22.
पहाण-प्रधान I, 17,9; IV, 12,4; V, 2,11.
पहार-प्रहार VII, 7, 9.
पहाव-प्रभाव II, 3, 11.
पहिय, °अ-पथिक I, 6, 10; IV, 12, 12; VIII, 2, 1.
पहिट्ठ-प्रहृष्ट II, 5, 8.
पहिल-प्रथम I, 5, 8 (H. पहिला).
पहिलारअ-प्रथम तर I, 6, 1 (M. पहिलारू).
पहु-प्रभु I, 4, 3; I, 11, 2; I, 15, 11; V, 10, 13.
पहुत्तण-प्रभुत्व IX, 2, 3.
पहुपुरउ-प्रभु + पुरत: VII, 6, 3.
पंकअ-पङ्कज I, 2, 10.
*पंगुर-प्रा + वृ, °इ I, 7, 4 (Hem.I,175. old M. पांगुरणें, mod. M. पांघरणें).
पंगुल-पङ्गु + ल (स्वार्थे) IV, 4, 2.
पंचत्त-पञ्चत्व VIII, 15, 5.
पंचत्थिकाय-पञ्च + अस्तिकाय (tech. term; see Notes) I, 12, 2.
पंचविह-पञ्च + विध VI, 3, 7.

पंचसुयंधिणि-पञ्चसुगन्धिनी, स्त्री, III, 5, 4; III, 7, 16.
पंचायार-पञ्च + आचार IV, 1, 14.
पंचासव-पञ्च+आश्रव(tech.term;see Notes) IX, 24, 14.
पंचुंबर-पञ्च + उदुम्बर IV, 2, 11.
पंजलि-प्राञ्जलि V, 1, 14.
पंडिअ-पण्डित III, 1, 4.
पंडिराअ-पण्डिराज, पु. VIII, 2, 3.
पंडीसर-पाण्डय + ईश्वर IX, 1, 3.
पंडव-पाण्डव VIII, 15, 1.
पंडुर-पाण्डुर I, 13, 10; VII, 1, 13.
पंडुसुय-पाण्डुसुत VIII, 15, 4.
पंति-पङ्क्ति VII, 10, 5.
पंथ-पथिन् II, 2, 1.
पंथिय-पथिक I, 6, 9.
*__पाइक्क__-पदाति IV, 14, 5. (Hem. II,138)
पाअ-पाप VI, 5, 6; IX, 10, 8.
पाउब्भड-पापोद्भट IX, 9, 4.
पाउस-प्रावृष् IX, 3, 5. (Hem. I, 19; 31; 131; M. पाउस rain.)
पाड-पातय् °डंति V, 5, 5.
पाडल-पाटल (हंस) VII, 11, 9. (D. VI, 46).
पाडलिउत्त-पाटलिपुत्र, न. IV, 6, 5.
पडिआ-पातित VII, 7, 12.
पाढय-पाठक IX, 12, 7.
पाण-प्राण I, 1, 7; III, 6, 7; VII, 11, 6.
पाणपिय-प्राणप्रिया I, 18, 10.
पाणिय,°अ-पानीय I, 6, 6; III, 8, 10; IX, 6, 1.
पाणेस-प्राणेश VII, 11, 14.
पाय-पाद V, 8, 11.
पाय-पात IV, 9, 13.
पायग्ग-पादाग्र III, 7, 9.
पायड-प्रकट III, 5, 4.
पायडिय-प्रकटित I, 1, 10.
पायपुट्ठि-पाद+पृष्ठ III, 4, 8.
पायराअ-पाद+राग VI, 13, 19.
पायार-प्राकार I, 7, 4; II, 11. 10.
पारद्ध-प्रारब्ध III, 8, 4.
पारद्धिअ-पापर्द्धि+क IV, 4, 3. (Hem. I, 235. H. M. पारधी)
पारय-पारद (Mercury) VII, 9, 5.
पारंभ-प्रारम्भ IX, 2, 5.
पारंभिअ-प्रारब्ध I. 16, 2.
पारोह-प्ररोह I, 13, 7; VI, 15, 8.
पालिद्धय-पालिध्वज IX, 23, 7.
पाव-पाप II, 6, 17; IX, 9, 4.
पाव-प्र+आप्, °इ IV, 2, 20.
पावासिअ-प्रावासिक VIII, 2, 2.
पाविट्ठ-पापिष्ठ IV, 2 13; VII, 13, 5.
पाविय-प्राप्त VII, 10, 7.
पास-पाश I, 17, 12; III, 13, 10.
पास-पार्श्व I, 10, 10; II,1,13; IX,17, 6.
पासाय-प्रासाद III, 1, 9.
पासिअ-पाशित (पाशेन बद्ध) IX, 9, 9.
पाहुड-प्राभृत (उपायन) I, 16, 4.
पाहुणअ-प्राघूर्णक VII, 4, 12; VII, 8, 9. H. पाहुना guest).
पिअ,°य-प्रिय I, 10, 10; II. 1, 6; VI,10, 13.
पिउ-पितृ II, 14, 11; VI, 17, 2; VIII, 13, 1.
पिउपुर-पितृ + पुर IV, 12, 11. (Hem. I, 134.)
पिक्क-पक्व I, 6, 5; VI, 8, 10. (Hem. I, 47.)
पिच्च-जल टि. V, 10, 22. (Prob. from पिज्ज-पेय, पिव्व-जल D VI, 46).
पिच्छ-प्र+ईक्ष्, °च्छिवि I, 18, 1.
पित्त-तत्सम. VII, 7, 7.
पिय-पा (पिब्) °इ I, 7, 5; °एही IX, 17,26.
पियरविहि-पितृविधि IX, 9, 7.

पियवम्म-प्रियवर्मन्, पु. IV, 6, 11; V,5, 14.
पियवाय-प्रिय+वाक् V, 2, 8.
पियंत-पिबत् IX, 9, 2.
पिया-पिता IX, 17, 27.
पियारअ-प्रियतर III, 13, 9; VII. 11, 6. (H. प्यारा)
पियारेसि-प्रेम करोषि IX, 17, 28. (Verb from प्यार)
*पिल्ल-डिम्भ V, 8, 13 (H. पिल्ला; पिल्ह लघुपक्षिरूप, D. VI, 46.)
पिव-इव VI, 9, 5. (See notes)
पिसुण-पिशुन III, 2, 2; VII, 6, 3; IX, 25, 4.
पिसुणत्त-पिशुनत्व III, 15, 15.
पिसुणिअ-पिशुनित (सूचित) IV, 8, 5; VII, 12, 1.
*पिसल्ल-पिशाच I,2,10; IX,7,10. (Hem. I, 193.)
पिहिय-प्रेषित I, 17, 1.
पिहिय-पिहितII,2,18; ,II,10,4;VII,6,14.
पिहियासव-पिहिताश्रव, पु. II, 3, 22; II, 7, 1; IX, 4, 2.
पिहु-पृथु II, 11, 10. (lengthened for metre)
पिंछ-पिच्छ II, 1, 8.
पिंजरिय-पिञ्जरित I, 6, 4.
पीई-प्रीति III, 8, 2.
पीढ-पीठ VIII, 5, 15 (Hem. I,106; H. पीढा)
पीण-प्री,°इ V, 9, 2.
पीणत्थणि-पीनस्तनी ‹X, 15, 8.
पीणिय-प्रीत III, 12, 11.
पीय पीत I, 13, 10; VII, 7, 7.
पील- पीड्, °लंति V, 5, 4.
पीलु-तत्सम (गज) II, 3, 5; III, 16, 15; VII, 2, 6 (Pers. फील)
* पुक्करन्ति-पूत् इति शब्द कृत्वा आह्वयन्ति V, 3, 2; VIII, 9, 5 (H. पुकारना)
* पुक्कार-पूत्कार V, 12, 1; VIII, 11, 11. (H. पुकार)
पुग्गल-पुद्गल (body or matter) 1,12,8; IX, 10, 6.
पुच्छिअ,°य-पृष्ट I, 12, 12; III, 11, 12.
पुज्जिय-पूजित II, 6, 20.
पुट्ठि-पुष्टि I, 4, 4; VII, 3, 9.
पुणु-पुनर् I, 16, 2.
पुण्ण-पुण्य I, 2, 6; IV, 3, 13; V, 7, 3.
पुण्णाय-पुन्नाग (पुष्पविशेष) V, 7, 3.
पुण्णाहिअ-पुण्याधिक II, 8, 9 (compare देयाहिअ)
पुत्त-पुत्र I, 2, 1.
पुप्फ-पुष्प I, 18, 11; III, 1, 8.
पुप्फयंत-पुष्पदन्त (Author) I, 2, 5; I, 5, 2, etc.
पुप्फवइ-पुष्पवती VIII, 1, 7.
पुरउ-पुरस् III, 17, 11; VII, 6, 3.
पुरणाह-पुर+नाथ V, 10, 1.
पुरवेस-पुर+वेश्या V, 1, 7.
पुरंधि-पुरन्ध्री I, 18, 2; VI. 2, 9.
पुरिस-पुरुष I, 11, 9 (Hem. I, 111.)
पुलइअ-पुलकित IX, 19, 16.
पुव्व-पूर्व (Divisions of Jain Scriptures; see notes) I, 12, 7.
पुव्विल्ल-पूर्व + इल्ल (मत्वर्थे) I, 1, 9.
पुसिअ-स्पृष्ट II, 8, 1 (मृष्ट,Hem.IV,105.
पुहइ, °ई-पृथ्वी II, 8, 10; IX, 6, 1.
पुहवइ-पृथ्वी + पति III, 16, 14; (Phonetic decay)
पुहविदेवि-पृथ्वीदेवी, स्त्री, various forms, I, 15, 10; II, 15, 14; III, 8, 14; IX, 24, 2.
पुंजलिय-पुंजित VII, 3, 2.
पुंजिय-पुंजित II, 9, 6.

पुंडुर-पाण्डुर IX, 1, 3.
पुंडरीय-पुण्डरीक (छत्र) IX, 1, 3.
पुंडवद्धण-पुण्ड्रवर्धन, न. VI, 11, 3.
पुंडु-पाण्डु VI, 12, 12.
पुंडुच्छु-पुण्ड्र + इक्षु I, 6, 11, (a variety of sugar cane. H. पौंडा)
पूया-पूजा I, 10, 3; IX, 17, 3.
पेक्ख-प्र+ईक्ष् , °क्खु III, 9, 4; VII,6,4; ° क्खेसहि II, 4, 4; °क्खेपिणु, ° क्खिवि I, 9, 10; V, 3, 2.
पेक्खण-प्रेक्षण IX, 20, 14.
पेम्म-प्रेमन् V, 8, 9.
पेम्मंध-प्रेमान्ध IX, 15, 3.
पेम्माइरुक्ख-प्रेम्णः आदिवृक्षः I, 18, 7.
पेर-प्रा+ईर, ° इ VI, 10, 12; IX, 6, 8.
पेरिअ-प्रेरित III, 11, 4.
पेल्ल-प्र+ईर् ,°इ III, 17, 14; IV, 15, 1; ल्लिवि IV, 7, 16; °ल्लिप्पिणु IX, 25, 14. (क्षिप् Hem.IV,143;H.पेलना to push)
पेल्लण-प्रेरण or क्षेपण V, 4, 11.
पेल्लिअ-प्रेरित or क्षिप्त III, 9, 17.
पेस-प्रेषय्, ° हि I, 16, 8.
पेसण-प्रेषण III, 7, 14; VI,2, 9; VI,5,8.
पेसिअ-प्रेषित (or प्रेष्य abs.) III, 11, 9.
पेसुण्ण-पैशुन्य VI, 10, 10.
पेहुणवंत- (1) पक्षवत (2) प्रेषणवत् VII, 14, 2.
पोट्टल-भार IX, 17, 46; (H. M. पोटली)
पोत्थ-पुस्तक IX, 21, 26. (H. M. पोथी)
पोम-पद्म I, 1, 9; II, 11, 8.
***पोमाइय**-प्रशंसित, टि. VI, 10, 7. prob. denom. from पद्म. See जस and भविस.)
पोमाणण-पद्मानन III, 16, 14.
पोमिणि-पद्मिनी I, 3, 4; VIII, 12, 4.
पोमिणिणेसर-पद्मिनी+सूर्य III, 16, 14.
पोरिस-पौरुष VIII,13, 10. (from पुरिस)
पोस-पोषय्, °इ IX, 8, 1.
पोसह-प्रोषध IV, 2, 16; IX, 21, 42.

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फग्गुण-फाल्गुण IX, 16, 11.
फर-स्फार (आयुधविशेष) IV, 14,6;V, 5, 2.
फरुस-परुष IX, 20, 8. (Hem. I, 232.)
फरुसत्तण-परुषत्व III, 3, 16.
फलिह-स्फटिक I, 14, 2; V, 11,2; VI,10, 6. (Hem.I, 186)
फंस-स्पर्श V, 11, 5.
फार-स्फार IX, 17, 11.
***फिट्ट**-भ्रंश् , °इ VI, 11, 2. (Hem. IV, 173)
फुट्ट-भ्रंश् °इ II, 2, 20; °इ VIII, 3, 10. (Hem. IV, 173, from स्फुट् H. फूटना M. फुटणें to break)
फुड-स्फुट or स्पष्ट II, 3, 20; IX, 7, 12; (Hem. IV, 258.)
फुडिय स्फुटित or मृष्ट IV, 10, 8.
फुरण-स्फुरण VII, 8, 9.
फुरंत-स्फुरत VII, 10, 5; IX, 17, 22.
फुरिय-स्फुरित II, 2, 4; III, 9, 18; VI, 14, 9.
फुरिउट्ठउड-स्फुरित+ओष्टपुट IV, 8, 12.
***फुस**-मृज्, °इ II, 12, 10; (Hem. IV, 105; prob. from स्पृश्)
***फेड**-स्फोटय्, °हि V, 3, 11; °डिवि VII, 10,1. (Dr.Gune regards it as causal of फिट्ट and suggests स्फेट् as its Sanskrit eguivalent, See भविस; H. फेडना, फोडना M. फेडणें)
***फेडिअ**-स्फोटित I, 18, 18.

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***बइट्ठ**-उपविष्ट I, 12, 1; IX,23, 2.(Hem. IV, 444 ex. H. बैठना to sit)

बउल–बकुल (पुष्पविशेष) IX, 18, 15.
बज्झ–बन्ध् (कर्मणि) °इ VI, 16, 17; IX,9,1.
बज्झब्भंतर–बाह्य+अभ्यन्तर IX, 4, 9.
*__बत्तीस__–द्वात्रिंशत् IX, 20, 16. (H. बत्तीस)
बद्धायर–बद्ध+आदर IX, 8, 2.
*__बप्प__–पितृ I, 18, 5; III, 6, 2; IV, 8, 15; IV, 13, 11; VI, 8, 12; VIII, 6, 4. (H. M. बाप G. बापु)
बलद्द–बलीवर्द IV,12, 10; IX,7,7. (H. बैल)
बलालअ–बल+आलय III, 4, 4.
बलिय–बलिन् VII, 4, 9.
बलिवंड–बलवत् I, 6, 14; V, 3, 12. VIII, 3, 2. (See. भविस.)
बहुत्थ–बहिः+स्थ IX, 16, 9.
बहिणि–भगिनी VII, 15, 2 (H. बहिन)
बहिरिअ–बाधिरित III, 8, 1; V, 12,1. (H. बहिरा deaf)
बहिरंघ–बधिर+अंध IV, 4, 2.
बंदीहर–बन्दिगृह V, 2, 16.
बंध–बन्ध्, °धंति V, 5, 3.
बंभ–ब्रह्मन् VII, 10, 9; IX, 6, 1.
बंभण–ब्राह्मण III, 14, 4; IX, 22, 7.
बंभणचार–ब्रह्मचर्य IX, 9, 9.
बार–द्वार V, 12, 10. (Hem. I, 79; II, 79, G. बारणुं)
*__बारह__–द्वादश I, 12, 7; VI, 2, 7; IX, 13, 2. (Hem. 1, 219, H. M. बारा; बारह)
बावीसम–द्वाविंशातितम VI, 5, 11 (H. बावीस बाइस)
बाह–बाधा III, 15, 9.
बाहिर–बहिर् III, 2, 6 (H. बाहर)
बिण्णि–द्वि III, 6, 7 (Hem. III, 120)
बीय–द्वितीय I, 5, 8 (Hem. II, 79 बीओ; G. बीयो)
बुक–वाद्यविशेष VIII, 6, 13 (गर्जेबुक. Hem. IV, 98)
बुज्झ–बुध्, °इ III, 15, 5. (Hem.IV,217)
बुज्झिअ–बुध् + क्त II, 6, 10.
बुज्झिऊण–बुध् + क्त्वा VI, 13, 12.
बुज्झिर–बुध् + इर (ताच्छील्ये) IV, 2, 14.
बुद्धिमेह–बुद्धिमेधा, स्त्री, VIII, 12, 6.
बुह–बुध III, 4, 7; III, 5, 10.
*__बोक्कड__–छाग (Goat) VII, 2, 4, (D. VI, 96. M. बोकड; H. बकरा)
*__बोल्लाव__–कथ् + णिच्, °इ II, 12, 9, (Hem. IV, 2; H. बुलाना to call)
*__बोल्लाविअ__–कथ् + णिच् + क्त III, 13, 7.
*__बोल्लिअ__–कथित I, 13, 1; II, 4, 1; III, 5, 9; IV, 8, 8.
*__बोल्लिज्ज__–कथ् (कर्मणि) °इ III, 10, 6.
बोहिलाह–बोधि + लाभ IX, 14, 12.
बोही–बोधि II, 3, 20 (lengthened for metre)

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भअ–भय III, 10, 14.
भइणी–भगिनी VIII, 5, 14.
भइय–भय or भीति VI, 12, 9.
भउहा–भ्रू I, 17, 15; III, 10, 10. (H. भौंह; M. भंवई)
भक्ख–भक्ष्, °इ IV, 2, 19.
भक्खिअ–भक्षित VI, 4, 12.
भक्खिज्ज–भक्ष (कर्मणि) °इ VII, 2, 8.
भग्ग–भग्न V, 11, 9; VII, 3, 1.
भज्ज–भार्या IX, 23, 11.
भज्जंत–भज्यमान IV, 15, 4.
भज्जिऊण–भञ्ज् + क्त्वा IV, 15, 4.
भड–भट IV,9,1; VI,12,8. (Hem. I,195)
भडारा–भट्टारक III,7,5; III,8,14; V,6, 9.
भणिअ–भणित I, 3, 13.
भत्त–भक्त I, 2, 8; III, 4, 5.
भत्त–भक्त (boiled rice) VIII,2,6 (H. भात)

भत्तार-भर्तृ V, 12, 1.
भत्था-भस्त्रा II, 10, 8.
भद्द-भद्र IV, 1, 5; V, 2, 9; IV, 8, 7.
भद्दिय-भद्रित VI, 12, 8.
भम-भ्रम्, °इ II, 9, 12; °मेप्पिणु V, 2, 5.
भमंत-भ्रमत् I,10,10; III, 11, 1; V,11,4.
भमिय-भ्रमित I, 10, 13; VII, 2, 1.
भमर-भ्रमर II, 14, 4.
भयवंत-भगवत् II, 3, 22.
भरह-भरत, पु. I, 3, 8.
भरह-भरत (चक्रवर्ती) IV, 4, 13.
भरहखेत्त-भरतक्षेत्र I, 6, 3; I, 13, 3.
भरिय-भृत VII, 1, 11.
***भल्ल**-भद्र III, 9, 16; III, 13, 16; V,4, 18. (H, भला good)
***भल्लार**-भद्र + तर III, 13, 8.
भल्लि-Fem. of भल्ल (spear) I,15,2.(Hem. IV, 330; भविस.)
भवणुल्ल-भवन + उल्ल (स्वार्थे) V, 12, 7.
भव्व भव्य I, 2, 7.
भविअ, °य-भव्य IX, 2, 2; IX, 20, 17.
भवित्ति भवित्री (भवितव्यता) VIII, 14, 4.
भवियव्व-भवितव्य IV, 5, 5.
भवीअ-भव्य IX. 21. 7. (lengthened for metre)
भवीयण-भव्य+जन IX, 21, 1.
भसल-भ्रमर I,10,13 (Hem. I, 244.)
***भंड**-युध्, °मि IV, 8, 17 (M. भांडणें)
***भंडण**-कलह IV, 8, 9; V, 4, 8 (D.VI, 101)
भंति-भ्रान्ति I, 4, 2; VI, 11, 2.
***भाअ**-भाग VIII, 3, 10.
भाइ-भ्रातृ VIII, 5, I (H G. भाई).
भाइणेअ-भागिनेयVII, 8, 12; VIII,12,13.
भाउ-भ्रातृ IV, 11, 12 (M. भाऊ).
भाणिअ,°य-भणित II, 6, 1; IX, 6, 2 (lengthened for metre)
भामिर-भ्रम् + णिच् + इर (ताच्छील्ये) IV,10, 13.
भायण-भाजन I, 10, 3; I, 18, 10.
भायर-भ्रातृ IV, 6, 10; VII, 11, 2.
भाव-भावय् °इ I, 17, 3; °हि I, 4, 11. (Hem. IV, 420 ex.)
भावण-भावना IX, 4, 9.
भाविज्ज-भावय् (कर्मणि) °इ III, 3, 4.
भाविंदिय-भावेन्द्रिय IX, 11, 11.
भास-भाषा I, 1, 6.
भासिर-भाष् + इर (ताच्छील्ये) III, 14, 2; IV, 2, 5.
भिउडि-भ्रुकुटि V, 4, 1.(Hem. I, 110.)
भिच्च-भृत्य I, 16, 9; VIII, 11, 2.
भिच्चत्त-भृत्यत्व IV, 5, 4.
भिच्चत्तण-भृत्यत्व VII, 3, 10.
भिज्ज-भिद् (कर्मणि) °इ IX, 15, 2.
***भिड**-आक्रम्, °इ VI. 14, 4. (H. भिडना, M. भिडणें, G. भिडवुं)
***भिडिअ**-आक्रान्तवत् III, 17, 8; V, 5,13.
***भिडंत**-युद्ध VII, 4, 13. (H. भिडन्त fight).
भिस-बिस II, 11 12 (Acc. to Var. II, 38; Hem. I, 238; ब of बिस is not changed to भ.)
भीमबल-पु. VI, II, 6.
भीमासुर-पु. V, 12, 2.
भीयर-भीकर (भयंकर) II, 7, 6.
भीस-भी+सन् (स्वार्थे) °हि III, 7, 11.
भीसावणिया-भेषणिका (विद्यानाम) VI, 6, 9.
भीसावण-भेषण II, 4, 6; III, 14, 8.
भुअ,°य-भुज I, 17, 12; II, 7, 2; IV, 6, 14; VI, 15, 8.
भुअण-भुवन I, 5, 7; VIII, 3, 10.
भुअंग-भुजङ्ग III, 1, 1.
***भुक्किअ**-भषित VII, 2, 10. (Hem. IV, 186, H. भूंकना bark or bray).

भुक्ख–बुभुक्षा I, 11, 10 (H. भूख; M. भूक.)
भुत्त–भुक्त V, 2, 4; VI, 9, 9.
भुत्ति–भुक्ति IX, 2, 8.
भुयण–भुवन IX, 5, 5.
भुयंग–भुजङ्ग IX, 22 8.
***भुल्ल**–भ्रष्ट IX, 19, 2. (Hem. IV, 177, H. भूलना to forget or miss).
भुंज–भुज्, °हिंति IV, 5, 4.
भूभाय–भू+भाग VII, 8, 10.
भूमितिलय–°क, न. VIII, 11, 13.
भूय–भूत IX, 10, 12; IX, 11, 3.
भूयगाम–भूत+ग्राम (जीवसमूह) III, 15, 8.
°भूवय–भूत+क (स्वार्थे) VI, 16, 1.
भूसण–भूषण I, 16, 4.
भूसिअ–भूषित I, 7, 7.
भेय–भेद I, 12, 5; III, 6, 4; IX, 17, 32.
भेरि–भेरी (वाद्यविशेष) I, 9, 4; VIII, 6, 13.
***भेरुंड**–चित्रक (द्वीपिन्) IV, 10, 13; VII, 7, 5 (D. VI, 108.)
भेसिअ–भेषित VII, 7, 1.
भोअ,°य–भोग IV, 3, 8; VI, 5, 7.
भोइ–भोगिन् VIII, 2, 4.
भोइणि–भोगिनी IV, 6, 7; VIII, 2, 4.
भोज्ज–भोज्य IV, 2, 9; IX, 17, 38.
भोयण–भोजन I, 18, 5; V, 2, 4.
भोयमाण–भुञ्जत् IX, 18, 10.
भोयरइ–भोग+रति I, 11, 10.
भोयराअ–भोग+राग I, 10, 8.
भोयंतराअ–भोग+अन्तराय I, 18, 8.

म

म, मं–मा III, 7, 10; III, 7, 11.
मअ–मद् III, 3, 14; VI, 5, 11.
मइ–मति I, 3, 6; III, 2, 14.
मइय–मृदित (मलिन, टि.) VII, 7, 8.
मइरा–मदिरा IV, 2, 19; IX, 7, 4.
मइलिज्ज–मलिनीक्र (कर्मणि), °इ VII, 9, 8.
मइलिय–मलिनित IV, 8, 8; IX, 12, 12.
मइवंत–मतिमत् V, 3, 7; IX, 12, 5.
मई–मति VIII, 13, 13.(lengthened for metre).
मईय–मदीय VI, 13, 6.
मउ–मृदु II, 11, 11,
मउड–मुकुट I, 8, 9; I, 11, 5; IX, 18, 8. (Hem. I, 107).
मउब्भड–मदोद्भट VII, 9, 7.
मउलिय–मुकुलित II, 7, 4; III, 4, 15. (Hem. I, 107).
मऊर–मयूर IX, 23, 7.
मगहदेस–मगधदेश I, 6, 4; I, 13, 4.
मग्ग–मार्ग I, 1, 7; IV, 1, 14.
मग्ग–मार्गय्, °इ III, 6, 12; VII, 2, 3. (H. मांगना to ask for).
मग्गण–मार्गण IX, 2, 6 (H. मांगना a beggar).
मग्गंत–मार्गमाण IV, 4, 3; VIII, 12, 14.
मग्गिअ–मार्गित III, 16, 13.
मच्छर–मत्सर IV, 10, 3; V, 4, 14.
मज्ज–मद्य III, 3, 16; IV, 2, 10; IX, 9, 6.
मज्ज–मस्ज्, °मि III, 10, 12.
मज्जण–मार्जन or मज्जन (bath) V, 2, 3.
मज्जार–मार्जार V, 8, 13.
मज्झ–मध्य I, 5, 7; I, 6, 2.
मज्झ–मम II, 3, 19.
मज्झण्ण–मध्याह्न VIII, 11, 3; IX, 20, 20. (Hem. II, 84).
मज्झत्थ–मध्यस्थ III, 3, 15.
मज्झिम–मध्यम I, 5, 11; IV, 3, 6, IX, 20. 2.
मट्टिय–मृत्तिका IX, 9, 11 (Hem. II, 29; H. मट्टी).

*मडहुल्ल-लघु + उल्ल (स्वार्थे) III, 4, 12. (D. VI, 117. लहुम्मि मडहं)
*मडंब-पल्ली IX, 16, 2. (see भविस.)
मण-मनः VI, 10, 12.
मणहर-मनोहर I, 6, 12 (Hem. I, 156).
मणिंगिय मनः + इङ्गित II, 6, 10.
मणु-मनाक् IX, 8, 7.
मणुय-मनुज II, 2, 12; III, 2, 16; VII, 15, 9.
मणोज्ज-मनोज्ञ IX, 21, 38.
मणोरम-मनोरमा, स्त्री, VIII, 12, 3.
मणोरहगार-मनोरथ + कार III, 13, 9.
मणोहरि-मनोहरी, स्त्री, III, 6, 2.
मणोहिराम-मनोभिराम I, 1, 10.
मण्णखेड-मान्यखेट, न. I, 1, 12.
मण्ण-मन्, °ण्णंति II, 4, 5; °ण्णिवि III, 9, 16.
मण्णिअ, °य-मत I, 2, 7; I, 12, 7; VI, 3, 9.
मत्ता-मात्रा V, 2, 4; VI, 9, 5.
मत्थय-मस्तक II, 12, 8; IX, 18, 11 (H. माथा).
मद्दण-मर्दन III, 6, 12; IV, 7, 11; VIII, 3, 11.
मद्दल-मर्दल (मुरज, वाद्यविशेष) I, 18, 5; II, 14, 12; IV, 10, 8 (D. VI, 119 com. M. मांदळ).
मय-मृत I, 17, 15,
मय-मृग V, 2, 10.
मय-मद VIII, 1, 9; IX, 7, 9.
मयं-मम VI, 13, 19.
मयउल-मृगकुल I, 12, 10.
मयगल-मदगल (गज) II, 1, 3; III, 9, 17 (Pai. 9).
मयच्छि-मृगाक्षी I, 17, 2; III, 9, 10.
मयण-मदन I, 15, 1; III, 6, 6.
मयणडहण-मदन + दहन (शिव) IX, 7, 4.
मयणमंजूस-मदनमञ्जूषा, स्त्री, IX, 1, 11.
मयणलील-मदनलीला, स्त्री, VIII, 12, 4.
मयणवियार-मदन + विदारक IV, 5, 14.
मयणावज्जिय-मदनावर्जित IX, 12, 6.
मयणाहि-मृगनाभि (कस्तूरी) VII, 5, 9.
मयणिज्झर-मद+निर्झर III, 9, 15.
मयणिम्मह-मद+निर्मथ IX, 15, 6.
मयपउर-मद+प्रचुर VI, 2, 1.
मयमह-मद+मथन III, 10, 1.
मयर-मकर II, 7, 6.
मयरद्धय-मकरध्वज III, 3, 15; III, 15, 7.
मयरहर-मकर+गृह (समुद्र) I, 11, 4.
मयलंछण-मृग+लाञ्छन (चन्द्र) III, 12, 5; IV, 8, 8.
मयवाह-मृग+व्याध IX, 20, 15.
मयविंभलिका-मदविह्वलिका (विद्यानाम) VI, 6, 20.
मयंग-मातङ्ग VII, 5, 7.
मर-मृ, °इ II, 6, 5; °इ IV, 9, 9.
मरगय-मरकत (मणि) I, 6, 12; I, 14, 2.
*मरट्ट-गर्व VII, 7, 6. (D. VI, 120),
*मल-मृद् °इ IV, 15, 1. (Hem. IV, 126; H. मलना to rub)
मलयासुंदरि-स्त्री, VIII, 2, 4.
*मलिय-मृदित IV, 10, 6; VIII, 15, 4.
मल्ल-माल्य IX, 20, 13 (Pai. 350)
मल्लय-मल्लक (शराव) I, 5, 8. (D. VI, 145)
मह-मह्, काङ्क्ष्, °इ I, 10, 8. (Hem. IV, 192.)
मह-मथ्, °इ I, 10, 8; VIII, 7, 8.
महएवि-महादेवी V, 11, 12.
महग्गे-मम+अग्रे (?) VI, 13, 18.
महग्घ-महार्घ or महार्ह IV, 7, 6.
महग्घयर-महार्घ+तर I, 3, 14.
महण-मथन V, 10; 23.
महत्थ+महार्थ VI. 15, 3.
महरक्ख-महारक्ष, पु. VIII, 12, 2; VIII, 16, 10.

महंत-महत (मंत्रिन्) I, 3, 2; I, 16, 6.(H. महन्त)
महंत-महत 1, 2, 2.
महाइय महात्मन् V, 12, 11 (भविस).
महाबल-पु VI, 12, 4.
महाभीम-पु. VI, 12 2.
महारअ-मदीय V, 3, 13; VII, 6, 4. (Hem. IV, 434; Mar. म्हारा H. हमारा).
महावाल-महाव्याल, पु IV, 1, 8, VIII, 3, 6; VIII, 10, 1.
महियर-महीचर VII, 14, 8.
महिवइ-महीपति I, 9, 6; I, 15, 1.
महिवीढ-मही+पीठ VIII, 2, 1.
मंहिस-महिष I, 6, 11.
महिसि-महिषी VII, 2, 8.
महिहरिंद-महीधर+इन्द्र I, 9, 6.
महीहर-महीधर VI, 2, 1.
मइु-Acc.Dat. and Gen. Sing. of अस्मद्-I,1, 10; I, 11, 11; I,15,11; I,17,3.
महु-मधु IV, 2, 10.
महुपाण-मधुपान IX, 8, 6.
महुमह-मधु+मथन (विष्णु) VII, 3, 9.
महुयर-मधुकर III, 7, 11.
महुयरोह-मधुकर+ओघ VIII, 11, 5.
महुर-मथुरा, न. IV, 6, 4; IV, 15, 15; V, 6, 9.
महुर-दाक्षिण मथुरा, न. IX, 1, 2.
महुर-मधुर VI, 10, 12.
महुरक्खर-मधुर+अक्षर IV, 2, 5.
महुरण-मधुर IV, 9, 1.
महुलिह-मधुलिह् IX, 15, 1.
महोवहि-महोदधि IX, 16, 3.
महोवहि-महोदधि, पु. I, 2, 3.
मंगि-स्त्री VIII, 12, 5.
मंट-मूक, टि. IV, 4, 2.
मंडउल्ल-मण्डप + उल्ल (स्वार्थे) III, 15, 11.
मंडलग्ग-मण्डलाग्र (असि) V, 13, 10.
मंडलिअ,°य-माण्डलिक III,12, 10; VI, 8, 6; VII 4, 5.
मंडलीस-मण्डल + ईश I, 15, 7.
मंडव-मण्डप I, 6, 9.
मंडविअ-मण्डपित VII, 1, 15.
मंडिअ, °य-मण्डित 1, 5, 11; III, 5, 7; III, 16, 3.
मंत-मन्त्र I, 8, 4; III, 1, 10; IX, 2, 5.
मंतीस-मन्त्रीश IX, 22, 2.
मंथिअ-मथित I, 4, 10; IV, 4. 2.
मंदाइणि-मन्दाकिनी, स्त्री, VIII, 12, 4.
मंदारय-मन्दारक (पुष्पविशेष) I, 10, 6.
मंदोयरि-मन्दोदरी, स्त्री, V, 7, 8.
मंधाय-मान्धातृ, पु. V, 2, 15.
मा-particle I, 3, 10; V, 2, 7.
माउहर-मातृगृह II, 14, 11.
माणिक्क-माणिक्य I, 13, 10.
माणिय-मानित I, 6, 6; V, 7, 1.
माणुसत्त-मानुषत्व IX, 17, 45
माणंत-मान+अन्त IV, 12, 5.
*__माम__-मातुल VII, 9, 1. (D. VI, 112; 4. मामा.)
मायबप्प-मातृ+पितृ IX, 18, 17. (see बप्प)
मायंद-माकन्द (आम्र) 1, 6, 12; II, 1, 9. (Hem. II, 174; D. VI, 128)
मार-तत्सम (मदन) III, 6, 13.
मारि-मारि (a pastilence) I, 16, 3.
मारेवअ-मृ+णिच् + तव्य III, 15, 4.(Hem. IV, 438.)
मालइ-मालती, स्त्री, VIII, 12, 9.
मालिणि-मालिनी VIII, 12, 9.
मासुल्ल- मांस + उल्ल (स्वार्थे) VI, 2, 6.
माहअ-माधव (विष्णु) VIII,4,13;IX, 3,8.
माहप्प-माहात्म्य IV, 9, 14. (Hem. I,33)
मि-अपि I, 1, 7.
मिअ-मित IX, 25, 12.

मिग-मृग III, 3, 16.
मिगअंगल-मृग+मांस (तत्सम) IX, 9, 5.
मिगमार-मृग+मार IX, 8, 1.
मिच्चु-मृत्यु VI, 4, 9.
मिच्छादंसण-मिथ्यादर्शन IX, 5, 2.
मिच्छालिंगि-मिथ्या + लिङ्गिन् IX, 12, 8.
मित्त-मित्र III, 3, 15; VII, 11, 17.
*__मिरिक्क__-मत्सरकर, टि. VII, 7, 3. (विरिक्क-पाटित D. VII, 64; see variant).
मिलिय-मिलित I, 9, 5; I, 18, 9.
*__मिल्लिय__-मुक्त (रहित) VI, 2, 5. (मेल्ल-मुच् Hem. IV, 91).
मिस-मिष IX, 9, 7.
मिहुण-मिथुन VI, 9, 4 (Hem. I, 87).
मीणइ-मन्यते, or मिर्माते (?) V, 9, 3.
मीमंस-मीमांसक IX, 10, 8.
मुअ, °य-मृत II. 1 9; VII, 11, 2.
मुअंत-मुश्चत् I, 9, 1; VII, 12, 8.
मुइंग-मृदङ्ग I, 5, 9; VIII, 7, 7.
मुक्क-मुक्त II, 12, 4; III, 6,7; IV, 3, 5.
मुक्ख-मूर्ख VIII, 1, 7; IX, 22, 9.
मुक्खुज्जुय-मोक्ष + उद्यत VII, 14, 1.
मुग्ग-मुद्ग (कणविशेष) V, 10,2. (Var. III, 1; H. मूंग).
मुग्गर-मुद्गर V, 4, 3.
मुश्च-मुच्, °इ VII, 2, 6.
मुच्छ-मूर्च्छा VII, 7, 8.
मुच्छिय-मूर्च्छित VII, 1, 13.
मुज्झ-मुह्, °इ III, 9, 11.
मुट्ठि-मुष्टि VII, 7, 2.
मुणाल-मृणाल II, 1, 13.
मुणिगुत्त-मुनिगुप्त, पु. IX, 15, 10; IX, 16, 1.
मुणिज्ज-ज्ञा (कर्मणि) °इ III, 3, 7. (Hem. IV, 7).
मुणिणाह-मुनिनाथ VII, 3, 8.
मुणिय-ज्ञात VII, 1, 16. (Hem. IV, 7).
मुत्ता-मुक्ता II, 8, 10.
मुत्ताहल-मुक्ताफल V, 11, 3.
मुद्ध-मुग्ध II, 3, 21; V, 2, 5.
मुद्धाई-मुग्धादेवी, स्त्री, I, 2, 1; I, 2, 5.
मुय-मृ °इ II, 4, 13.
मुय-मुच्; °इ IV, 12, 12; °हि, °सु. I, 3, 10; III,3, 13; °यंति I, 6, 9; मुएवि abs I, 5, 3.
*__मुसुमूर__-भञ्ज्, °इ, III, 15, 10. (Hem. IV, 106).
*__मुसुमूरण__-भञ्जन IV, 10, 15.
मुह-मुख, I, 10, 13; I, 13, 5.
मुहफेड-मुखस्फेट or ०स्फोट VIII, 15, 8. (see. फेड).
मुहरुह-मुखरुह (दंत) III, 15, 14.
मुहल-मुखर I, 10, 12; VI, 15, 10.
मुहवड-मुखपट I, 18, 8.
मुहविंधण-मुख+वेधन IX, 25, 3.
मुहुर-मुखर VI, 15, 6.
मुहुल-मुख+उल्ल (स्वार्थे) V, 9, 6.
मुंडिय-मुण्डित VII, 1, 15.
मूढत्तण-मूढत्व IV, 3, 3.
मेइणी-मेदिनी I, 15, 7; VI, 12, 9.
*__मेंठ__-हस्तिपक IV, 5, 5, (मेंठ D. VI, 138).
मेणइ-मेनकी, स्त्री, VIII, 4, 8.
*__मेत्त__-मात्र (प्रत्यय) I, 13, 3. (Hem. I, 81).
*__मेर__-मर्यादा I, 13, 3; IV, 2, 12, (सीमा D. VI, 113. M. मेर boundary).
मेरअ-मदीय VII, 6, 2. (H. मेरा).
मेलावअ-मेलापक IX, 11, 3.
*__मेल्ल__-मुच्, °हि III, 3,12; °ल्लिवि, VI, 1, 2. (Hem. IV, 91).
*__मेल्लअ__-मोचक IX, 1, 14.
*__मेल्लंत__-मुश्चत III, 9, 8.
*__मेल्लवडुं__-मोक्तुम् V, 3, 2.

*मेल्लाव-मोचय्, °हि VIII, 13, 6.
*मेल्लाविअ°य-मोचित III, 13, 14; VII, 15, 1.
मेल्लाविअ-मेलापित (भावे) III, 10, 14.
मेह-मेघ I, 5, 5.
मेहउर-मेघपुर, न. VIII, 7, 5.
मेहउल-मेघकुल I, 1, 12.
मेहलिय-मेखलिका II, 1, 4; II, 13 1.
मेहवाल-मेघमाला, स्त्री, VIII, 7, 6.
मेहवाहन-मेघवाहन, पु. VIII, 7, 5.
मेहवाह-same as मेहवाहन VIII, 8, 1.
मेहावि-मेधाविन् III, 1, 2.
*मोकल्लिअ-मोचित III, 17, 1; IV, 9, 3. (M. मोकलणें to release).
मोक्ख-मोक्ष II, 3, 19; VII, 6, 6.
मोड-मोट् (भञ्ज्), °इंति V, 5, 5; (H. मोडना to twist).
मोडण-मोटन III, 14, 7.
मोडंत-मोटयत् IV, 15, 6.
मोडिय-मोटित VII, 7, 4.
मोत्तिय-मौक्तिक I, 7, 7; V, 12, 8. (H. मोती).
मोत्तिओह-मौक्तिक+ओघ IX, 18, 3.
मोर-मयूर II, 1, 8. (Hem. I, 171, com. H. मोर).
मोरपिंछ-मयूरपिच्छ V, 10, 20.
मोहंधार-मोह+अन्धकार IX, 4, 12.

य

य-च III, 4, 5.
°यल-तल I, 11, 8.
याणिअ, °य-ज्ञात VII, 2, 4; VII, 8, 8; VIII, 15, 7.
याणेसि-जानासि IX, 17, 8. (Hem. IV, 292).

र

°रअ-रत II, 7, 3.
रइ-रति I, 15, 2.
रइ-रति, स्त्री, VIII,12, 8.
रइदइय-रति+दयितृ VII, 4, 1.
रइपीइ-रति+प्रीति III, 8, 2.
रइय-रचित III, 5, 1.
रइवइ-रतिपति V, 10, 13.
रइवइरि-रति+वैरिन् (जिन) VIII, 10, 2.
रई-रत्ता (अनुरक्ता) VI, 5, 8.
रउद्द-रौद्र II, 3, 18; IX 7, 7.
रउरव-रौरव (नरक) VI, 4, 14.
रक्ख-पु. VIII, 2, 12; VIII, 16, 10.
रक्खण-रक्षण VIII, 16, 12.
रक्खिय-रक्षित VII, 4, 4.
रक्खंकर-भस्मकर VIII, 16, 10. (H. राख ashes).
रज्ज-राज्य III, 14, 13.
रज्जगह-राज्य + ग्रह VI, 4, 7.
रज्जेसरि-राजेश्वरी V, 2, 12.
रणझणंत-onomatop. IX, 18, 4.
रण्ण-अरण्य VI, 16, 15; IX, 25, 11 (Hem. I, 66)
रत्त-रक्त I, 4, 5; V, 11, 13; VII, 2, 8.
रत्तत्तण-रक्तत्व III, 10, 7.
रत्तमाण-रक्तमान IX, 17, 10.
रत्ति-रात्रि IX, 2, 2.
रम्म-रम्य III, 6, 8.
रम्मय-रम्यक (गहननाम) V, 10, 15.
रय रजस् I, 11, 2; VII, 1, 9.
रय-रद V, 11, 1.
रयण-रत्न I, 3, 4; I, 12, 4.
रयणकोडि-(१) रदनकोटि (२) रत्नकोटि III, 16, 2.
रयणत्तय-रत्नत्रय IV, 3, 6.
रयणमाल-रत्नमाला, स्त्री VII, 11, 1.

रयणायर-रत्नाकर, I, 3, 4; II, 7, 6.
रयणि-रजनी V, 2, 3.
रयणीयर-रजनीचर VI, 7, 8.
रयय-रजत, प. (कैलाश, विजयार्ध, टि.) VI, 2, 1.
रयव्वय-रतव्रत VI, 3, 1.
रवण-रमण VI, 10, 13.
रवण्ण-रम्य I, 7, 8; VIII, 1, 2 (Hem. IV, 422).
रवाल-रव + आल (मत्वर्थे) III, 1, 7. (Hem. II, 159).
रविणंदण-रविनन्दन (यम, शनि or कर्ण) III, 14, 4.
रवियर-रवि + कर VIII, 1, 11.
रस-रसा (भू) V, 11, 1.
रसणा रशना I, 17, 8.
रसवाइअ-रस + वादिन् IV, 11, 5.
रसंत-रसत II, 5, 4.
रसाल-रस + आल (मत्वर्थे) I, 15, 5 लंपट, टि. (Hem. II, 159).
रसिय-रसिक I, 13, 2.
रसिय-रसित (शब्दित) III, 17, 5.
रसिय-रसित (रसयुक्त) VII, 2, 13.
रसिल्ल-रस + इल्ल (मत्वर्थे) VIII, 9, 10.
रह-रथ I, 16, 9; VI, 4, 7; VII, 3, 11.
*रह-गुप्, रहंति I, 5, 9; °हि VI 1, 5 (the root from which रहस् is derived).
रहस-रभस IX, 19, 1.
रहिज्ज-गुप् (कर्मणि) °इ VI, 4, 7.
***रंखोलमाण**-दोलायमान VIII, 11, 7 (Hem. IV, 48).
रंग-रक्त I, 7, 6.
रंग-रङ्ग् °इ VI, 14, 4 (M. रिंगना, रेंगना M. रांगणें).
रंगंत-रङ्गत् II, 8, 3.
रंगावलि-रङ्गावलि I, 7, 7; III, 6, 8. (M. रांगोळी).
रंजिज्ज-रञ्ज् (कर्मणि) °इ III, 3, 4.
रंजिय-रञ्जित II, 9, 6.
रंड-denom. from रण्डा (विधवा) °मि IV, 8, 17. (M. रांड).
रंध-रन्ध्र VIII, 15, 11.
रंभ-रम्भा IV, 6, 8.
रंभ-रम्भा, स्त्री, VIII, 12, 7.
रंभवण-रम्भा (कदली) + वन V, 10, 16.
राअ-राजन् I, 16, 1; V, 2, 9.
राअ-राग I 17, 3; I, 18, 8.
राइअ,°य-राजित V, 8, 8; V, 13, 11.
राईव-राजीव IV, 6, 12.
राईस-रात्रि+ ईश IV, 6, 12.
राउत्त-परिहित (?) IX, 20, 18.
राएस-राजेश V, 7, 6.
राणअ-राजन् II, 4, 13;V, 2, 11 (H. M. G. राणा)
राम-तत्सम IV, 6, 9; VIII, 8, 5; IX, 17, 29.
राय-राग I, 9, 2;VI, 3, 2.
राय-राजन् III, 7, 4.
रायउत्त-राजपुत्र VI, 13, 4.
रायगिह-राजगृह, न. I, 6, 13.
रायत्तण-राजत्व VI, 4, 8.
रायपट्ट-राजपट्ट VI, 4, 4.
रायसिय-राजश्री VII, 8, 10.
रायहर-राजगृह VI, 15, 5.
रायाएस-राजादेश VIII, 11, 9.
रायालअ-राजालय III, 7, 4.
रायावलि-रागावलि III, 7, 4.
रायाहिराअ-राजाधिराज I, 9, 2.
राव-रञ्ज् +णिच्, °इ V, 9, 4 (Hem. IV, 49.)
रावण-तत्सम IV, 11, 2; VII, 14, 9.
राहव-राघव VI, 17, 8; VII, I4, 9.
***राहा**-शोभा IX, 3, 7 (राह-सुन्दर D.VII, 13; Pai 14; See जस. See रेह.)

रिउ-रिपु I, 8, 1; I, 16, 7.
रिण-ऋण I, 8, 12; VII, 6, 10 (Hem. I, 141)
रिद्धि-ऋद्धि I, 14, 10. (Hem. I, 128).
रिया-ऋत् (वेदपङ्क्ति) VIII, 10, 6.
रिसि-ऋषि I, 5, 8, (Hem. I, 141)
रिसिपंति-ऋषि +पङ्क्ति) IX, 2, 7.
*रिंछ-शुक, टि. I, 6, 12.
रुइ रुचि I, 14, 2; VI, 6, 22.
*रुक्ख-वृक्ष I, 18, 7; IX, 22, 9. (Hem. II, 127; H. M. रूख)
रुध-रुध्, °इ III, 6, 14; IV, 6, 9; VII, 2, 16.
रुज्झ-रुध् (कर्मणि) °इ VI, 16, 17; IX, 9, 1. (Hem. IV, 218).
रुट्ठ-रुष्ट IV, 9, 11.
रुणरुण-onomatop. II, 9, 8.
रुण्ण-रुदित IV, 3, 13. (Var. VIII, 62).
रुद्द-रुद्र II, 3, 18; IX, 6, 1.
रुप्पिणि-रुक्मिणी, स्त्री, VII, 11, 15. (Hem. II, 52).
रुय-रुद् °इ II, 4, 13.
रुहिर-रुधिर IV, 10, 5; VI, 14, 7.
रुहिरुल्ल-रुधिर+उल्ल (स्वार्थे) VI, 2, 6.
रुंजिय-रुत (गुञ्जित) V, 11, 2 (Hem. IV, 57).
*रुंद-विपुल, पूर्ण (Sk. रुन्द्र) I, 1, 7; III, 5, 10. (D. VII, 14; Pai. 126; M. रुंद)
*रुंभ-रुध्, °इ VI, 14, 5; °भिवि V, 2, 14; VIII, 3, 2 (Hem. IV, 218)
*रूई-अर्कद्रुम VII, 2, 4, (रूवी VII, 9. M. रुई, See notes).
रूय-रूप I, 15, 10.
रूव-रूप I, 13, 8.
रूवालोयण-रूप+आलोकन IV, 5, 8.
रूस-रुष्, °हि IV, 9, 5. (Hem. IV, 236).
*रेल्लण-प्रवाह (?) V, 4, 11; (compare H. रेलपेल)
रेवइ-रेवती, स्त्री, VIII, 12, 5.
*रेह-राज् °इ I, 17, 8. (Hem. IV, 100).
रोमंचिय-रोमाञ्चित III, 7, 15; V, 1, 12.
रोव-रुद् °इ II, 13, 2. (Hem. IV, 226.)
रोवमाण-रुदत् IX, 18, 17.
रोस-रोष III, 17, 8; VII, 14, 3; IX, 7, 9.
रोसावउण्ण-रोष + अवपूर्ण V, 5, 6; VII, 5, 11.
रोह-रोधस् (तट) I, 13, 7. (Pai. 312).

ल

लअ-लय IX, 14, 6.
लइ-See ला.
लइज्ज-ला (कर्मणि or लोट्) °इ III, 7, 8.
लइय-गृहीत I, 9, 5; III, 5, 2 (D. VII, 18).
लउडीयर-लकुटी+कर VIII, 13, 4.
लक्ख-लक्षय् °इ III, 8, 7; °हि III, 3, 8.
लक्ख-लक्ष (संख्या) II, 2, 9. (H. लाख).
लक्खण-लक्षण I, 1, 6; III, 1, 13; VII, 10, 5.
लक्खणकर-लक्ष्मण+कर III, 14, 5.
लक्खिय-लक्षित V, 6, 2.
लग्ग-लग् °इ IV, 2, 19; °उ III, 9, 8; लग्गिवि (प्रारभ्य) VI, 1, 11; लग्गेवि II, 1, 9. (H. लगना, लगाकर).
लग्ग-लग्न III, 6, 12.
लग्गण-लग्न VI, 12, 10.
लच्छि-लक्ष्मी I, 3, 4; VI, 12, 11.
लच्छीमइ-लक्ष्मीवती, स्त्री, VI, 8, 7; IX, 2, 1.
लच्छीसर-लक्ष्मीश्वर (विष्णु) IX, 6, 1.
लच्छीसिव-लक्ष्मीशिव (°सुख) VI, 4, 13.
लज्जिअ-लज्जित II, 5, 12.
लट्ठि-यष्टि IX, 3, 4. (Hem. I, 247; H. लट्ठी, लाठी).
लत्त-लपित IX, 17, 27.

लत्त-लपित्वा IX, 17, 39.
लब्भ-लभ् (कर्मणि) °इ IX, 8, 8. लब्भंति II, 6, I4.
लय-लता III, 12, 14; V, 6, 13.
लयअ-लात (गृहीत) VI, 7, 8.
ललललंति-onomatop.IV, 15, 6.
ललिय-ललित I, 7, 2; V, 6, 13.
***ललुक्क**-रौद्र VII, 7, 1 (D.VII, 18; Pai. 109. H. ललकार a challenge, this seems to suit better specially with हक्क H. हांक.)
लवणण्णव-लवणार्णव I, 13, 3.
लवंत-लपत् II, 1, 10; VIII, 1, 4.
लविय-लपित VII, 13, 7.
लह-लभ्, लहिवि, लहेवि II, 6, 18;VIII,15, 11. (Hem. I, 187).
लहु-लघु (शीघ्रम्) I, 9, 4; I, 18, 1; III, 6, 16. (M. लौकर quickly).
लहुआरी-लघु+तरा III, 6, 3. (H. लहुरी)
लहुई-लघ्वी III, 6, 1.
लंकेस-लंका+ईश (१) रावण (२) चणक III. 14, 5. (See Notes).
लंपड-लम्पट IX, 8, 7.
लंबंत-लम्बमान IV, 15, 6.
लंबिरथणिया-लम्बस्तनिका (विद्यानाम) VI, 6, 8.
ला-ला (ग्रहणार्थे धातुः) लइ-लेहि I, 11, 11; III, 10, 3, 6; VI, 6, 28; लेइ I, 10, 2; लेंति I, 1, 7; लेप्पिणु V, 8, 13; लेविणु 1, 10 1; लएप्पिणु I, 15, 13. (H. लेना to take).
लायण्ण-लावण्य I, 17, 11; II, 4, 10; IV, 10, 2.
लालापिंड-लाला+पिण्ड III, 16, 6. (मुखकाष्ठं लालापिंडी, टि.)
लित्त-लिप्त IV, 4, 11; V, 11, 3.
लिप्प-लिम्प् °इ I, 10, 9. (H. लीपना).
लिवि-लिपि III, 1, 1.
लिह-लिख °हिवि VIII, 5, 10. (Hem. I, 187; M. लिहणें).
लिहाविय-लेखित I, 15, 14.
लिहिय-लिखित I, 11, 5; III, 1, 11.
लिंत-ला+शतृ V, 7, 3.
लुद्ध-लुब्ध VII, 12, 4.
लुय-लून VII, 5, 12.
लूरण-छेदक IV, 10, 14. (Hem. IV,124; prob. from लू.)
लेइ-see ला.
लेह-लेख VII, 11. 3; (Hem. I, 187).
लेहार-लेखहार VII 10, 13.
लोअ-लोक II, 4, 9.
लोइय-लौकिक IV, 3, 3.
लोट्ट-लुट्, °इ VI, 14, 6; °इंति V, 5, 5. (स्वप् acc. Hem IV, 146; H. लोटना)
लोट्ट-लुटित VII, 7, 6.
लोट्टिय-लुटित III, 16, 6. (लोट्टिअ-उपविष्ट, D. VII, 25)
***लोण**-घृत I, 18, 3. (M. लोणी butter.)
लोणसायर-लवणसागर VI, 16, 7.
लोय-लोक I, 3, 6.
लोयण-लोचन I, 7, 1; II, 13. 6; VII, 1, 9.
लोयवाल-लोकपाल VIII, 14, 12.
लोह-लोभ III, 3. 14; IV, 2, 8.
लोहिय-लोहित V, 4, 11; VII, 7, 7.
ल्हस-हस, °इ II, 4, 8; VI, 4, 4. (स्रंस् acc. Hem. IV, 197).
ल्हसिअ-हसित II, 8, 1.
लिहक्क-नि+ली, °इ I, 7, 2; °उ VI, 4, 9; °क्किवि III, 17, 10. (Hem IV, 55). लज्ज, टि. H. लुकना to hide)
लिहक्कविअ-नि+ली+णिच्+ क्त II, 1, 5.
लिहक्काव-नि+ली+णिच्, °इ III, 8, 5.

व

व-इव I, 7, 1.
व-अपि VI, 10, 12.
वअ-व्रत VI, 14, 12; VII, 10, 5.
°**वइ**-पति I, 3, 7; III, 11, 10.
वइकंठ-वैकुण्ठ (उपेन्द्र) VII, 12, 7 (वइकुंठ Pai. 21)
वइतंडिअ-वैतण्डिक IX, 11, 6.
वइयर-व्यतिकर (वृत्तान्त) III, 5, 14; V, 6, 11; VI, 7, 14.
वइयायरण-वैयाकरण IX, 2, 9.
वइरंत-वैर+अन्त IV, 12, 4.
वइरि, °**य**-वैरिन् I, 4, 2; VII, 5, 9.
वइवस-वैवस्वत (यम) I, 14, 6; VI, 4, 5.
वइस-वैश्य V, 10, 14.
वक्खाण-वि+आ+ख्या, °इ III, 1, 16; IX, 5, 11.
वक्खाणिय-व्याख्यात VI, 8, 11.
वग्ग-वल्ग्, °इ I, 17, 7; VII, 1, 6.
वग्ग-वर्ग III, 2, 7; VIII, 11, 4; IX, 19, 7.
वग्घ-व्याघ्र VI, 8, 9; IX, 23, 1.
वच्च-व्रज् °इ I, 10, 9; VII, 6, 1; IX, 6, 9. (Hem. IV, 225).
वच्चंत-व्रजत् VII, 1, 10.
वच्छ-वक्षस् IV, 1, 9.
वच्छ-वत्स IX, 9, 2.
वच्छ-वत्स, दे. VII, 11, 5.
वच्छर-वत्सर VI, 2, 7.
वच्छल्ल-वात्सल्य IX, 12, 9.
वज्ज-वाद्य III, 1, 7; III, 6, 4; V, 9, 3.
वज्ज-वज्र VII, 7, 2.
वज्ज-वादय् (कर्मणि) °ज्जंति II, 2, 8.
वज्ज-वर्जय् °इ VI, 10, 13.
वज्जकवाड-वज्रकपाट II, 8, 2.
वज्जकंठ-वज्रकंठ, पु. VII, 15, 2.
***वज्जर**-कथ् °इ II, 1, 11; VI, 10, 8. (Hem. IV, 2)
***वज्जरिअ**-कथित III, 8, 17; VI, 7, 4; VI, 17, 4.
वज्जंत-वाद्यमान IX, 22, 6.
वज्जिअ-वर्जित I, 1, 1; II, 5, 12; VI, 5, 5.
वज्जिअ-वादित III, 12, 4.
वज्जोयरि-वज्रोदरी, स्त्री. VII, 11, 14.
वट्ट-वृत °इ VI, 11, 2; VII, 6, 10; IX, 11, 3.
वट्टुल-वर्तुल III, 4, 8.
वड-वट VI, 15, 8.
वडण-पतन I, 11, 6.
वडविडवि वट+विटपिन् VIII, 9, 4.
वडंचल-पटांचल VII, 10, 6.
वड्ढ-वृध् °इ VII, 6, 2 (H. हाथ बढना).
वड्ढंत-वर्धमान I, 10, 8.
वड्ढिमअ-वृद्धिमत (दीर्घकालम्, टि.) VIII, 9, 7.
वड्ढिय-वर्धित IV, 9, 13; V, 1, 9; VII, 1, 9.
वण-व्रण III, 10, 4; IV, 10, 5; VII, 6, 2.
वणमाला-वनमाला, स्त्री, VI, 8, 7.
वणराअ-वनराज, पु. VI, 8, 6; VI, 12, 5.
वणराइ-वनराजि IX, 15, 1.
वणि-वणिक् I, 17, 2; 1, 14, 10; IX, 15, 5.
वणिय-व्रणित I, 7, 3.
वणिवर-वणिग्+वर I, 16, 6.
वणीस-वणिग्+ईश IX, 17, 11.
वण्ण-वर्ण (colour) I, 7, 8; V, 10, 2; VIII, 1, 12.
वण्ण-वर्ण (चतुराश्रम) I, 8, 3.
वण्ण-वर्णय् °ण्णंतु I, 5, 4.
वण्णंत-वर्णयत V, 7, 9.
वण्णिअ-वर्णित I, 4, 11.
वण्णिज्ज-वर्णय् (कर्मणि)°इ I, 17, 6; II, 13, 8; III, 2, 9; V, 7, 9.
वण्णिय-(1) वर्णा (2) पत्रिका, (3) वर्णिता, II, 5, 6, 7.

°वत्त-पत्र I, 10, 4; VIII, 15, 10.
वत्त-वक्त्र I, 10, 4; IV, 12, 8.
वत्त-वृत्त (वार्ता) VII, 3, 6.
वत्थ-वस्त्र III, 8, 15; III, 11, 11; VI, 9, 2.
वत्थावहार-वस्त्रापहार VII, 10, 5.
वद्दल-वार्दल (मेघ) IX, 25, 5. (दुर्दिन D. VII, 35; H. M. बादल or बादल).
*__वमाल__-तुमुल VII, 7, 11, (वमाल D. VI, 90. वमाल-कलकल Pai. 47, मेलापक or कोलाहल टि.)
वम्म-वर्मन् III, 15, 10.
वम्मह-मन्मथ I, 7, 3; III, 4, 17 (Hem. I, 242; II, 61.)
वम्महवेय-मन्मथ+वेग VIII, 10, 9.
वम्मुक्लूरण-वर्म+छेदक VII, 14, 4, (मर्मवेधक see जस; उक्लूर-तुड (त्रुट्) Hem. IV, 116; also see लूरण.)
वय-वक I, 6, 6.
वय-व्रत I, 12, 3.
वयछाय-व्रतछाय (°शोभ) IX, 20, 3.
वयण-वदन I, 1, 9; V, 2, 10.
वयण-वचन I, 5, 1; I, 13, 1; VI, 5, 4.
वयणराअ-वदन+राग VIII, 16 9.
वयहल-व्रत+फल IV, 5, 1.
वयंसी-वयस्या II, 2, 14; VIII, 4, 12. (Pai. 190).
वरइत्त-वरितृ (पति) I, 17, 1; IV, 8, 6; VIII, 4, 5, (आभिनववर; D. VII, 44.)
वरण-वारण VI, 3, 6.
वरपत्त-वर+पात्र IX, 20, 19.
वराअ,°य-वराक VI, 13, 18; VII, 15, 9; IX, 9, 12.
वराडी-वराटिका III, 13, 3.
वरिट्ठ-वरिष्ठ I, 13, 4.
वरिस-वर्ष (देश) IX, 15, 4.
वरीस-वर्ष (संवत्सर) IX, 21, 22. (lengthened for metre)
वल-वल् (वलने) °इ, V, 1, 12; VI, 14, 4.
वलक्ख-वलक्ष (धवल) VI, 13, 7.(Pai.164)
वलग्ग-अवलग्न VI, 13, 12.
वलिय-वलित (वलिय); बलीयस् वा III,12,10.
वलोइय-अवलोकित IX, 18, 21.
वल्लहराय-वल्लभराज पु. I, 3, 2.
वल्लीहर-वल्लीगृह I, 7, 2.
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वाल-व्याल, पु. IV, 1, 8; VIII, 10, 1.
वालुग्ग-व्याल+उग्र VIII, 11, 9.
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***विडप्प**-राहु VI, 14, 11; VII, 8, 5. (D. VII, 65; Pai. 38).

विडवि-विटपिन् I, 11, 5.

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विण्णाण-विज्ञान I, 1, 5; VI, 5, 7; VIII, 15, 11. (Hem. II, 4.)

विण्णाय-विज्ञात IX, 14, 3.

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विब्भम-विभ्रम I, 1, 4; II, 1, 6.

विब्भमन्त-विभ्रम+अन्त I, 10, 10.

***विब्भाडिय**-अपमानित, ताडित, टि. III, 11, 13. (विप्फाडिय-नाशित D. VII, 70. M. वाभाडे काढणें to tear into shreds, भविस.)

विमद्द-विमर्द VI, 2, 12.

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वियर-वि+चर्, °उ III, 9, 10.

वियरंत-विचरत् I, 6, 2.

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वियसंत विकसत् I, 10, 1.

वियंभ-वि+जृम्भ् °इ IV, 14, 14.

वियंभिय-विजृम्भित II, 5, 9; VII, 8, 9.

वियाणिय-विज्ञात IX, 6, 2; IX, 18, 10.

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विसज्जिय-विसर्जित II, 14, 9; VII, 11, 3.
***विसट्ट**-दलन VII, 7, 6. (Hem.IV,176; विघटित Pai 810.)
विसम-विषम, I, 7, 3; II, 12, 9.
विसमच्छ-विषमाक्ष IV, 12, 12.
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विसहर-विषधर I, 11, 1; VII, 1, 11.
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विसाय-विषाद II, 3, 2; IV, 4, 2.
विसालणेत्त-विशालनेत्रा, स्त्री. I, 14, 7; II, 2, 15.
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विहलिय-विफलित (विह्वलित) VIII, 13, 8.
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विहिअ-विहित V, 10, 1.
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विंद-वृन्द II,5, 6; III, 1, 8.
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°वीढ-पीठ IV, 10, 6; VIII, 2, 1.
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वेअ-वेद IX, 8, 8.
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वेसि-वेत्सि VI, 13, 8.
वेहविअ-वञ्चित (विलक्षीकृता, टि.) II, 1, 10; (Hem. IV, 93).
वोसट्ट-व्युत्सृष्ट IV, 4, 8; (विकसित, Hem. IV, 195, does not suit here).

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सइत्तण-स्वत्व III, 3, 11.
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सज्झाय-स्वाध्याय VI, 5, 4.
सज्झाण-सद्+ध्यान (स्वाध्याय, टि.) IX,20;10,
* सड्डुढ स+अलीक VI, 13, 15 (see-सुड्ढ.)
सट्ठ-शाठ्य I, 5, 3.

सणर-स्व+नर VI, 8, 2.
सणाहि-स्व+नाभि II; 1, 6,
सणिच्छर-शनैश्चर (ग्रहनाम) III, 17, 12;IV, 10, 2; (Hem I, 149).
सणियड-स्व+निकट VI, 2, 11.
सण्णज्झ-सम्+नह् (कर्मणि) °इ VII, 5, 21; (Hem. II, 26.)
सण्णद्ध-सन्नद्ध V, 4, 20.
सण्णज्झंत-सन्नह्यमान VII, 6, 1.
सण्णास-सन्यास IV, 2, 18; VIII, 13, 8.
सण्णाह-सन्नाह VI, 4, 2.
सण्णिह-सन्निभ I, 3, 7; I, 5, 9.
सण्णिहिय-सन्निहित I, 8, 3; VI, 15, 3.
सण्हाण-स+स्नान IX, 17, 25.
सतेअ-स्व+तेजस् VIII, 12, 1.
सत्त-सप्त I, 1, 9; VII, 11, 7; IX,5, 13.
सत्त-सक्त IX, 7, 4.
सत्तच्चि-सप्तार्चिः (अग्नि) IV, 9, 12.
सत्तभउम-सप्त+भौम III, 1, 9.
सत्ति-शक्ति I, 8, 2; III, 3,11; IX, 2, 3.
सत्तु-शत्रु III, 3, 15; VI, 12, 14; IX, 25, 12.
सत्थ-शास्त्र III, 1, 6; III, 1, 16; III, 2, 3; VII, 2, 4; IX, 12, 6.
सत्थ-(1) शस्त्र (2) शास्त्र VII, 6, 5.
सत्थ-शस्त्र VIII, 14, 7.
सद्दिट्ठि-सद्दृष्टि (सम्यग्दृष्टि) IX, 12, 9.
सद्द-शब्द II, 1, 10; VI, 2, 10, IX,8,8.
सद्दवियार-शब्दविचार VII, 1, 7.
सद्दिय-शब्दित VI, 12, 8.
सधअ-स+ध्वज III, 16, 4.
सपसाअ-स+प्रसाद III, 13, 7.
सप्प-सर्प II, 3, 15.
सप्पुरिस-सत्पुरुष VIII, 9, 1. (Hem. I, 111.)
सबरी-शबरी V, 11, 14.
सबंधण-स्व+बन्धन VII, 1, 18.
सभोअ-स्व+भोग IX, 17, 34.
सम-शम I, 11, 8; IX, 21, 43.
सम-श्रम III 14, 4.
समग्घविअ-सम्+अर्घित V, 2, 4. (अग्घ-रा ; Hem. IV, 100.)
समच्च-सम्+अर्च् °चिवि IX, 21, 3.
समज्जिअ-समार्जित IX, 12, 11.
समण-श्रमण VI, 3, 10.
समत्ति-समाप्ति I, 16, 2; IX, 3, 6.
समप्प-सम्+अर्पय् °मि III, 7, 13; °इ V, 1, 11.
समर-शबर V, 10, 20; V, 13, 6.
समरि-शबरी V, 13, 6.
समलहण-संवाहन IX, 20, 13.
समंजस-समञ्जस I, 3, 13.
समंति-स्व+मन्त्रिन् IV, 1, 5.
समायअ-समागत III, 9, 5.
समायरिअ-समाचरित II, 8, 9.
समासिअ-समाश्रित IX, 6, 3; IX, 12, 11,
समाहि-समाधि II, 3, 20; IX, 4, 84.
समिइ-समिति (see notes) IX, 4, 8.
समिदि-समिति I, 12, 3.
समिद्ध-समृद्ध IV, 4, 6.
समिद्धि-समृद्धि IX, 3, 5.
समिअ-शमित I, 8 1; I, 11, 6.
समीरिअ-समीरित III, 5, 15.
समुज्जव-समुद्यम III, 2, 1.
समुज्जोय-समुद्योत VI, 13, 17.
समुट्ठिअ-समुत्थित III, 16, 9; V 12, 13.
समुत्तिपएस-स्वमुक्ति+प्रदेश IX, 17, 40.
समुद्ध-सम्+ऊर्ध्व IX, 21, 5.
समुह-स्व+मुख समूह वा II, 10, 2.
सम्मइ-सन्मति I, 8, 13.
सम्मग्ग-सन्मार्ग IX, 20, 2.
सम्मत्त-सम्यक्त्व IV, 3, 4; IX, 2, 7.
सम्माइट्ठि-सम्यग्दृष्टि IV, 3, 4.
सम्माइय-समायात VI, 2, 3. (H. मन में समाना).

सम्माण सम्+मानय् ° णिवि I, 15, 1.
सम्माणिय-सम्मानित VI, 8, 12.
सय, °अ-शत I, 6, 6; I, 13, 4; V, 11, 7.
सयज्ज-स्व + कार्य IV, 5, 13.
सयज्जयर-स्वकार्य + कर II, 4, 13.
सयण-शयन II, 14, 10; V, 13, 10.
सयण-स्वजन VIII, 12, 2.
सयणत्तण-सुजनत्व VIII, 13, 10.
सयमह-शतमख (इन्द्र) I, 14, 3.
सयर-स्व + पर V, 4, 17.
सयवत्त-शतपत्र IV, 8, 16; IV, 12, 8.
सयसूलिणिया-शतशूलनिका (विद्यानाम) VI, 6, 8.
सया-सदा II, 3, 12.
सयासिअ सदाशिव IX, 6, 3.
सर-शर I, 7, 3; III, 6, 13; VII, 6, 11.
सर-स्वर III, 6, 4.
सर-स्मृ °इ I, 10, 2; I, 11, 2; °इ VII, 13, 7; °रिवि VII, 6, 7.
सर-स्मर (काम) I, 17, 15; VI, 16, 11; VIII, 3, 4.
सरउयय-स्वरोदय III, 1, 9.
सरण-शरण I, 11, 1; V, 3, 4.
सरणाइय-शरणागत VIII, 13, 10.
सरधणु-स्मर + धनुः II, 9, 8.
सरयण-स + रत्न VIII, 3, 8.
सरवण-स्मर (or शर) + तृण IV, 5, 11.
सरलासाहिअ-स्मरलक्ष्म्याः साधकः टि. IX, 1, 8.
सरसुत्तियार-सरस + उक्ति + कार IV, 9, 10.
सरसुच्छु-सरस + इक्षु VIII, 6, 1.
सरहस-स + रभस IX, 19, 1.
सरंत-सरत् VII, 2, 5.
सराइय-सरागा IX, 19, 12.
सरासइ-सरस्वती I, 3, 5.
सरासइ-सरस्वती, स्त्री, VIII, 12, 6.
सरि-सरित् V, 4, 16.
सरिद्धि-स्व + ऋद्धि VI, 13, 9.
सरिस-सदृश VI, 3, 9.
सलक्खण-सद् + लक्षण III, 13, 10.
सलसलंति-onomatop. IV, 15, 5.
सलहिज्ज-श्लाघ् (कर्मणि) ° इ VIII, 6, 5 (Hem. IV, 88).
सलिलजाण-सलिलयान I, 15, 6.
सल्ल-शल्य I, 12, 4.
सल्लइ-शल्लकी (see notes) VII, 2, 5.
सल्लइ-शल्यायते VII, 2, 5.
सल्लि-शल्लकी II, 1, 4.
सल्लिय-शल्यित III, 6, 7.
सवडंमुह-अभिमुख (संमुख) V, 8, 9; VIII, 8, 1. (D. VIII, 21).
सवण-श्रवण (कर्ण) III, 17, 3.
सवण्णभोयण-सर्वान्नभोजन III, 7, 1 (सवर्ण दालियुक्त भोजन, टि.).
सवत्ति-सपत्नी II, 2, 14; III, 8, 16. (H. सौत)
सवर-शबर VI, 8, 1.
सवाल-स्वपालक आत्मरक्षक, टि. IV, 15, 14.
सवियप्प-स+विकल्प III, 1, 11.
सवीअ-स+बीज IX, 21, 7.
सव्वत्थ-सर्व+अर्थ IX, 7, 7.
सव्वाहरत्त-सर्व+अधरत्व IV, 5, 4.
सव्वोसहिया-सर्वौषधिका (विद्यानाम) VI, 6, 23.
सस-स्वसृ III, 6, 3; V, 3, 13; VII, 4, 5.
ससयण-श्वश्रू+जन VI, 12, 7.
ससयण-स+स्वजन VII, 10, 12.
ससुअ-स्वसृ+सुत VII, 9, 2.
ससहर-शशधर I, 3, 3; VI, 10, 6.
ससहरमुहिय-शशधरमुखी VI, 1, 9.
ससहाव-स्व+स्वभाव VI, 5, 6.
ससामि-स्व+स्वामिन् VIII, 5, 3.
ससालणय-(सव्यञ्जनं, शालवृक्षसहितं शशक-जीवबन्धनयुक्तं वा, टि.) VI, 9, 4. (सालणअ some kind of dish; see भविस VI, 23, 3.)
ससि-शशिन् I, 17, 11.

ससियर-शशि+कर VIII, 1, 10.
ससुर-(1) श्वशुर (2) स+सुर VI, 15, 4.
***सह**-राज् ° इ I, 10, 7 (Hem IV, 100).
सह-सह् ° हिमि II, 6, 18.
सहल-सफल VII, 14, 4.
सहस-सहसा III, 9, 1; VII, 1, 3.
सहस-सहस्र III, 17, 7.
सहसारग्ग-सहस्रार (16th heaven)+अग्र IV, 5, 2.
सहंत-सहमान II, 13, 4.
सहाअ-स्वभाव I, 5, 5; III. 11, 3.
सहास-सहस्र II, 2, 2; VIII, 5, 12.
सहि-सखिन् VI, 12, 11.
सहिणाण-स or स्व+अभिज्ञान VI, 8, 11.
सहियसहिय-सखि+सहित III, 5, 5.
सहियत्तण-स्व+हितत्व III, 11, 3.
सहुं-सह II, 1, 2; III, 8, 3.
सहेज्जअ-सहायक VII, 15, 8.
संक°का-शंका IV, 3, 4; IX, 12, 10.
संकड-संकट VII, 3, 11.
संकंति-संक्रान्ति IX, 2, 6.
संकमिअ-संक्रान्त II, 8, 10.
संकास-संकाश I, 5, 8.
संकिण्ण-संकीर्ण III, 4, 14.
संकोयण-संकोचन IX, 25, 3.
संख-शंख III, 1, 7.
संखपुरिस-सांख्य+पुरुष IX, 10, 9.
संखलिया-शृंखलिका VI, 6, 19.
संखोहण-संक्षोभण III, 1, 12.
संखोहणिका-संक्षोभणिका (विद्यानाम) VI, 6, 11.
संगय-संगत III, 4, 14; IX, 12, 4.
संघट्टिय-संघट्टित III, 16, 7.
संघर-सम्+हृ °इ IX, 6, 6.
संघाय-संघात VII, 2, 7.
संघारिअ-संहारित VII, 2, 15.
संचिज्जमान-संचीयमान I, 1, 8.
संचूर-सम+चूर्णय् °इ VI, 14, 6.
संचेयव्व-संचेतव्य III, 2, 12.
संजाय-संजात VI, 15, 8.
संजुत्त-संयुक्त III, 6, 4.
संजोइय-संयोजित II, 14, 5; V, 9, 11; VI, 9, 2.
संजोय-संयोग I, 12, 8.
संझा-संध्या VI, 9, 7.
संझाराअ-संध्याराग VI, 4, 8.
संठाण-संस्थान IX, 11, 9.
संठिअ,°य-संस्थित I, 6, 1; IV,1,14; VIII, 8, 9
संड षण्ड (वृन्द) VII, 7, 4.
संत-सत् I, 2, 2.
संत-शान्त I, 10, 11.
संताण-संतान IX, 11, 10.
संतय-संतत VIII, 7, 1.
संतावण-संतापन III, 14, 8.
संतावणिया-संतापनिका (विद्यानाम) VI, 6, 9.
संताविर-सम्+तापय्+इर (ताच्छील्ये) VIII,3,5.
संति-शान्ति, स्त्री, VIII 12, 5.
संतिकसाय-शान्त + कषाय, IX, 12, 3.
संतोसिज्ज-सम् + तोषय् (विधिलिङ्.) °इ III, 3, 10.
संथविय-संस्थापित V, 1, 4.
संथारसेज्जा-संस्तर or स्रस्तर + शय्या (a bed of leaves) IX, 20, 10. (सत्थर Hem. IV, 356. ex. सत्थरअ Pai. 402).
संथुअ-संस्तुत VI, 3, 4.
संदण-स्यन्दन II, 6, 2; IV, 7, 11.
संदाण-सम् + दान् °हि III, 10, 5.
संदाणिअ संदानित (बद्ध) VII, 3, 11.
संपइ-सम्प्रति VI, 12, 3; VIII, 6, 4.
संपज्ज-सम् + पद् °इ III, 2, 8.
संपत्त-सम्प्राप्त VIII, 9, 10.
संपाइअ-सम्पादित V, 8, 8.
संपोसहोवास-सम् + प्रोषधोपवास IX, 20, 3.

संबाहण-संवाहक or सम्बाधक III, 15, 9.
संबोह-सम् + बोधय् °हिवि VII, 9, 9.
संबोहणिया-सम्बोधनिका (विद्यानाम) VI, 6, 13.
संबोहिय-सम्बोधित VI, 5, 4.
संभर-सम् + स्मृ °रिवि III, 15, 2.
संभरिअ-सम्भृत I, 9, 11.
संभव-सम् + भू °उ II, 4, 1.
***संभेड**-सम् + आक्रमण (संघट्ट) IV, 14, 12. (See भिड, M. भेंडी-competition. भेड-भीरु, D. VI, 107, does not suit here).
संमुहिय-संमुखी VI, 1, 9.
संमाण-सम् + मानय् °इ III, 7, 14.
संवेयाइय-संवेग + आदिक IX, 12, 5.
संवर-तत्सम I, 12, 9.
संवरिय-संवृत VI, 9, 5.
संस-शंस् °सिवि VII, 10, 5.
संसग्ग-संसर्ग V, 11, 9.
साउ-(१) स्वादु, (२) स्व + आयुः VI, 9, 6.
साउ-(१) स्वादु (२) लक्ष्मी, द्वि. VII, 6, 12.
साड-शाट V, 11, 5.
साडी-शाटी VII, 13, 3, (गजपल्याण, द्वि.).
साम-शम IX, 2, 5.
साम-श्याम VII, 4, 6.
सामत्थ-सामर्थ्य IX, 14, 4.
सामंगि-श्यामाङ्गी, स्त्री. VIII, 12, 5.
सामाइअ-सामायिक IV, 2, 15.
सामि-स्वामिन् II, 3, 19; V, 6, 3; VII, 6, 10.
सामिसाल-स्वामिन् I, 15, 5. (prob. स्वामि + सार (श्रेष्ठ)).
साय-स्वाद IV, 2, 11.
सायत्त-सपत्नी III, 9, 9; (H. सौत).
सायर-सागर I, 4, 11.
सायरदत्त-सागरदत्त, पु. V, 10, 7.
सायार-स + आचार VI, 2, 7.
सारअ-सारक (भ्रामक) VIII, 10, 8.
सारि-(The moving piece in the game of चौपड. H. सारी देना to move the piece).
सारिच्छ-सादृश्य III, 8, 7.
सालि-शालि I, 6, 5.
सावय-श्रावक (Jain layman) I, 12, 6; VI, 3, 6.
सावित्ति-सावित्री, स्त्री. VIII, 12, 5.
सास-श्वास III, 6, 9; VIII, 11, 5.
सास-शस्य (धान्य) VI, 11, 5; IX, 3, 5.
सासय-शाश्वत IX, 11, 11.
सासाणिल-श्वास+अनिल VI, 4, 3.
सासुरय-श्वसुर+क IV, 8, 14.
साह-शाखा IX, 3, 7.
साह-साध् ° हेप्पिणु IV, 1 1.
साहअ-साधक IX, 3, 2.
साहण-साधन III, 1, 12; V, 1, 5; VII, 1, 10.
साहंमिय-सह+धर्मिन् IX, 12, 9.
साहामय-शाखामृग VII, 1, 12.
साहारअ सहकार (आम्र) III, 6, 13.
साहारिअ-सवारित VII, 9, 3, (see Notes).
साहिअ-साधित III, 17, 13.
* **साहिअ**-कथित VII, 3, 5, (Hem IV, 2.
साहिज्ज-साध् (कर्मणि) ° इ III, 2, 13; IX, 5, 4.
साहिज्ज-साहाय्य VII, 4, 10.
साहिमाण-स+अभिमान IV, II, 3.
साहु-साधु III, 2, 10.
साहुक्कारिअ-साधुकारित VII, 9, 3.
साहुपसंस-साधु+प्रशंसा VI, 3, 11.
सिअ-शिव IX, 6, 2.
सिक्ख-शिक्ष् ° इ III, 1, 2; ° हुं V, 8, 2; ° क्खावइ-I, 10, 6.
सिक्ख-शिक्षा VII, 13, 6.
सिक्खिअ-शिक्षित VII, 6, 5; VIII, 1, 5.
सिग्घ-शीघ्र IX, 17, 37.
सिज्झ-सिध °इ III, 2, 6. (Hem. IV, 217.)

सिट्ठ-शिष्ट I, 5, 8; VII, 3, 8; IX, 10, 8.
सिट्ठ-सृष्ट VIII, 14, 1.
सिणिद्ध-स्निग्ध II, 5, 6; (Hem II, 109).
सिणेह-स्नेह IX, 15, 3.
सित्त-सिक्त II, 5, 11; IV, 8, 16.
सित्थ-सिक्थ IX, 7, 1.
सिद्धत्त-सिद्धत्व IX, 6, 10,
सिप्प-शिल्प III, 1, 11.
सिप्पि-शुक्ति II, 8, 10; (Hem II, 138. H. सीप).
सिमिर-शिबिर V, 1, 1; VI, 7, 12.
सिय-सित I, 7, 4; III, 4, 11.
सिय-श्रित VIII, 16, 4.
सिय-श्री IX, 4, 3.
सियपंचमि-श्रीपञ्चमी I, 3, 11.
सियसेविअ-श्री + सेवित V, 11, 12.
सिर-शिरस् I, 9, 3; I, 17,16; VI, 10,16.
सिरकमलुल्ल-शिरः + कमल + उल्ल (स्वार्थे) V, 6, 6.
सिरि-श्री I, 1, 11; I, 3, 1.
सिरिलंपड-श्री + लम्पट III, 15, 3.
सिरिमइ-श्रीमती, स्त्री, I, 15, 9; VIII,12,1.
सिरिरक्खराअ-श्रीरक्षराज, पु. VIII, 12, 1.
सिरिवम्मराअ-श्रीवर्मराज, पु. I, 15, 8; I, 16, 7; III, 13, 5; IV, 6, 6; IV, 9,6.
सिरिहर-श्रीधर, पु. I, 14, 8; III, 14, 12; III, 16, 3; IV, 14, 1; IX, 24, 1.
सिरिहर-श्रीधर (विष्णु) IV, 4, 13,
सिल-शिला IV, 4, 11; VII, 10, 6.
*सिल्ल-भल्ल spear V, 5, 1, (Hem. IV, 387, ex. सेल्ल-शर D. VIII, 57 does not suit here as बाण is mentioned separately in the very next line.).
सिव-शिवा (शृगाली) VII, 6, 9.
सिवएवि-शिवदेवी (Mother of नेमि, the 22nd Tirthamkar) II, 8, 14.
सिविण-स्वप्न II, 7, 5; (Hem. I, 46).
सिविणेह-स्वप्न + ईहा V, 11, 10.
सिसिर-शिशिर IX, 25, 6.
सिसुवाल-शिशुपाल (enemy of Krishna) VII, 15, 3.
सिहर-शिखर VII, 10, 7; VIII, 11, 1.
सिहरग्ग-शिखराग्र I, 7, 5.
सिहरि-शिखरिन् I, 1, 12; V, 10, 15.
सिहि-शिखिन् (अग्नि) I, 5, 5; IV, 14, 3.
सिहिसिह-शिखि + शिखा (अग्निज्वाला) III, 6, 11.
सिंग-शृङ्ग I, 6, 11; VI, 7, 15; (H. सींग).
सिंगार-शृङ्गार II, 2, 10; (H. सिंगार).
सिंगारकंति-शृङ्गारकान्ति, स्त्री, VIII, 12, 5.
सिंधुविसय-°विषय, दे. VII, 4, 8.
सिंधुर-तत्सम (गज) V, 1, 6.
सीय-सीता IV, 6, 8; VIII, 8, 5.
सीय-शीत VIII, 1, 10.
सीयर-शीकर III, 7, 6.
सीयल-शीतल I, 5, 5.
सीलइआ, पु. I, 3, 12.
सीलभट्ट-शीलभट्ट पु. I, 5, 1.
सीलवइ-शीलवती, स्त्री V, 2, 13.
सीस-शीर्ष I, 2, 3; V, 11, 13; VI, 5, 10; VII, , 5, 12.
सीस-शिष्य I, 2, 3; VII, 1, 16; IX, 11, 7; IX, 22, 8.
सीसक्क-शीर्ष+क VII, 7, 2.
सीह-सिंह IX, 23, 7.
सीहउर-सिंहपुर, न. V, 2, 13; VII, 4, 7.
सुअ-सुत I, 14, 8; III, 4, 2.
सुअ-शुक II, 1, 9.
सुअ-श्रुत VI, 2, 10; IX, 17, 8.
सुइ-श्रुति V, 9, 13.
सुइ-शुचि IX, 20, 6.
सुइत्त-सुचित्त IV, 1, 17.
सुइत्त-शुचित्व IX, 9, 10,
सुइमहुर-श्रुति+मधुर VII, 12, 1.

सुइवह-श्रुतिपथ (कर्ण) IV, 8, 3.
सुइहर-श्रुतिधर, पु. VI, 10, 5.
सुओवहि-श्रुत+उदधि IX, 16, 8.
सुकइत्तण-सुकवित्व VII, 6, 4,
सुकयसाहिण-सुकृत + साधिनं. IV, 5. 1.
सुकंठ-पु. VII, 11, 13.
सुकंति-सुकान्ति, स्त्री, IX, 21, 28.
सुकिअ-सुकृत VI, 17, 13.
सुक्क-शुक I, 16, 5; VII, 7, 1.
सुक्क-शुष्क IX, 17, 18.
सुक्क-शुक्र IX, 21, 21.
सुक्क-शुष् °इ V, 9, 6.
सुक्कझाण-शुक्लध्यान IX, 25, 14.
सुक्किल-शुक्ल I, 14, 2.
सुखेत्त-सुक्षेत्र IX, 21, 41.
सुगय-सुगत (बुद्ध) IX, 11, 7.
सुग्गीव-सुग्रीव VI, 17, 8.
सुचारसमीसि-सु + पियाल + संमिश्रित IX,21, 13 (चार-पियालवृक्ष D. III, 21; कडव-मिश्रथोरु, टि.)
सुज्झ-शुध् °इ VII, 1, 9; °ज्झंति IX, 9, 12, (H सूझना to strike to the mind)
सुज्झ-शुद्ध III, 9 11.
सुट्ठु-सुष्ठु III, 14, 2 ; V, 6, 11 ; IX, 13, 12.
सुण्ण-शून्य IV, 3, 7; VI, 16, 15; IX, 5, 11.
सुण-श्रु,°णि I, 13, 2; °णेप्पिणु I, 13, 1 ; (Hem, IV, 241)
सुणंत-शृण्वत् III, 4, 2; IX, 17, 29.
सुणिय-श्रुत III, 1, 6.
सुणियल-सु+निगड VI, 5, 4.
सुण्हा-स्नुषा IX, 18, 17;(Hem. I, 261.)
सुतव-सु+तपस् VIII, 13, 7.
सुत्त-सूत्र V, 8, 14.
सुत्तंक-सूत्राङ्क IX, 22, 7.
सुत्तंतिय-श्रोत्रान्तिक VI, 2, 10.
सुत्थिअ-सुस्थित II, 4, 11.
सुथिरत्त-सु+स्थिरत्व I, 4, 9.
सुदंसण-सुदर्शन (मेरुनाम) I, 6, 2.
सुदंसणिय-सुदर्शना (विद्यादेवी) VI, 1, 8.
सुदंसणिल्ल-सुदर्शना+इल्ल (स्वार्थे) VIII, 9, 10.
सुदिस-सु+दृश् II, 14, 1.
सुदुण्णअ-सु+दुर्नय IX, 14, 7.
सुद्ध-शुद्ध II, 1, 1.
सुद्धोयण-शुद्ध+ओदन VI, 2, 6.
सुधीर-पु. VIII, 16, 12.
सुपइट्ठपुर-सुप्रतिष्ठपुर, न. VI, 15, 6.
सुपसत्थ-सु+प्रशस्त I, 1, 5.
सुपसाहण सु+प्रसाधन V, I,5.
सुपसिद्ध-सु+प्रसिद्ध I, 6, 4.
सुपेज्जा-सु+पेया IX, 17, 26.
सुपोरिस-सु + पौरुष IX, 3, 7.
सुभेसह-सु + भेषज IX, 21, 32.
सुमर-स्मृ °इ I, 10, 11 (Hem. IV, 74).
***सुमंठ**-घुंटारित, टि. (मंठ-शठ, बन्ध D. VI, 111; मंद, मृष्ट, of जस. do not suit here).
सुम्म-श्रु (कर्मणि) °इ IV. 12, 4; VII, 1,8; (see भविस. सणकु.)
सुय-शुक I, 13, 5; VII, 1, 12.
सुय-सुत I, 16, 8; VI, 15, 8.
सुय-स्वप् °यंति I, 6, 9.
सुयण-सुजन I, 5, 4; III, 2, 3; V, 5, 8.
सुयपंचमि-श्रुतपञ्चमी I, 1, 2.
सुयंध-सुगन्ध II, 11, 4.
सुर-स्वर I, 7, 3.
सुरत्त-सु+रक्त VIII, 6, 17.
सुरय-सुरत IX, 10, 1.
सुरवइ-सुरपति I, 6, 14.
सुरसारिआ-सुर+सारिका (श्रेष्ठा ?) VI,1,14.
सुरसुक्खर-सुरेभ्यः सुखं रातीति, टि VI, 2, 8; (prob. letter ओम्).
सुरसुंदरि-° री, स्त्री IV, 7, 6.
सुरंगि-सुरङ्गी. स्त्री. VIII, 12, 10.

सुरालसगेया-सुर+आलस+गेया II, 11, 10.
सुरिंद-सुरेन्द्र I, 14, 5.
सुरिंदाद्दि-सुरेन्द्र+अद्रि VI, 13,8.
सुलग्ग-सुलग्न IX, 17, 32.
सुलोयणिय-सु+लोचना V, 3, 12.
सुवण्ण-सुवर्ण VI, 7, 8.
सुवराडिय-सु+वराटिका III, 12, 6.
सुवात-सु+वात IX, 17, 17.
सुवाहि-सु+व्याधि IX, 21, 30.
सुविहाण-सु+वि+भान (प्रभात) II, 7, 7; IX, 20, 15; (D.VII, 90; Hem. IV, 330, 362. Coll. H. भ्याना).
सुविहि-सु+विधि II, 13, 7.
सुव्वय-सुव्रत पु. VI, 3, 1.
सुसइत्तण-सु+स्वत्व III, 3, 11.
सुसल्ला-सु+शल्या III. 9, 3.
सुसहाव-सु+सहाय or स्वभाव III, 2, 1.
सुस-श्वस् ° संति I 18, 4.
सुसिअ-शोषित VI, 2, 6.
सुसिर-सुषिर (छिद्र) V, 9, 13.
सुह-शुभ VI, 5, 5.
सुह-सुख I, 7, 6; I, 11, 10, V, 8, 15.
सुहचंद-शुभचन्द्र पु. VII, 11, 6.
सुहड-सुभट II, 6, 2; VI. 7,3; VIII, 9,6,
सुहद्दा-सुभद्रा स्त्री, VII, 11, 6.
सुहमाणण-सुख+माननी, स्त्री, VII, 11, 8.
सुहम्म-सु+हर्म्य II, 5, 5.
सुहय-सुभग III, 3, 2; V, 8, 15.
सुहयत्तण-सुभगत्व IX, 15, 6.
सुहयारी-सुखकारी V,7, 10.
सुहलिय-सुफलित IV, 5, 1.
सुहवइ-सुखवती, स्त्री, VIII, 4, 7.
सुहसयण-सुखशयन or सुभशवन II, 6, 17.
सुहंकर-शुभंकर VII, 4, 11.
सुहासण-सुखासन II, 5, 7.
सुहि-सहृद् II, 14, 10.
सुहुम-सूक्ष्म III, 8, 9; IX, 13, 10. (Hem. I, 118.)
सुहुं-सुखम् adv. I, 14, 9.
सुहेल्लि-सुखेकलि I, 15, 2; (सुख D. VIII, 36; Pai. 427).
सुंडीर-शौण्डीर III, 11,9. (Hem I, 160).
सुंभ-शृम्भ् ° इ. VI, 14, 5; (हन्ति, टि. see णिसुंभ).
°सुंभणिया-मारणी VI, 6, 18.
*सूडिअ ° य-भग्न V, 4, 13; VII, 7, 11; (Hem. IV, 106).
सूर-सूर्य I, 5, 6; VI, 14, 2.
सूरकंत-सूर्यकान्त IX, 17, 22.
सूल-शूल II, 3, 16; VI. 14, 1; IX,7,7.
सूलभूअ-शूलभूत IV, 9, 6.
सूहअ-सुभग III, 5, 10 (lengthened for metre).
सेज्जा-शय्या IX, 17, 26 (Hem. I, 57.)
सेज्जायल-शय्यातल V, 13, 2.
सेट्ठि-श्रेष्ठिन् I, 15, 5. (H. सेठ, सेठी).
सेणि-श्रेणी VIII, 7, 1.
सेणिअ-श्रेणिक, पु. I,7,9; I,12,12; I,13,2.
सेण्ण-सैन्य III, 16, 4.
सेयवेय-स्वेद + वेग VI, 4, 10.
सेयंस-श्रेयस् + अंश VI, 15, 13.
सेयायवत्त-श्वेत + आतपत्र II, 11, 5.
सेलिंदबाला-शैलेन्द्र + बाला (पार्वती) II, 3,17.
*सेल्ल-See सिल्ल VII, 7, 10.
सेवय-सेवक VIII, 16, 12.
सेविअ-सेवित III, 8, 3.
सेविज्जमाण-सेव्यमान I, 9, 7.
सोचेय-शोचयेत् IX, 20, 12.
सोणिअ,°य-शोणित VII, 6, 2; VII, 15,9.
सोत्त-श्रोत्र III, 9, 9; V, 9, 2.
सोम-सौम्य III, 4, 6.
सोम-पु. VII, 11, 12.
सोम-स्त्री VIII, 12, 7.

सोमप्पह-सोमप्रभ, पु. VI, 12, 3.
सोमालिय-सुकुमारिका IV, 8, 5; VIII, 11, 8; (Hem. I, 171).
सोय-शोक VII, 11, 2.
सोरट्ठ-सौराष्ट्र दे. I, 15, 7.
सोरह सौरभ V, 7, 1.
सोलहम-षड्दशम IV, 5, 1 (H. सोलहमा).
सोवण्ण-सुवर्ण VII, 13, 3.
सोवाण-सोपान II, 11, 8.
सोवेइ-स्वपेत् IX, 20, 10.
सोसिय-शोषित IX, 25, 7.
सोह-शोभा I, 9, 10.
सोहग्ग-सौभाग्य II, 9, 6; IV, 12, 5; VIII, 1, 12.
सोहण-शोभन पु. I, 2, 4.
सोहण-शोभन IX, 19. 1.
सोहमाण-शोभमान I, 1, 8.
सोहम्म-सौधर्म (स्वर्गनाम) IX, 17, 45.
सोहंत-शोभमान II, 12, 4; V, 1, 1.
सोहिय°अ-शोभित I, 17. 11; V, 12, 8.
***सोहेइ**-त्यजेत (?) IX, 20, 11. (M. सोडणें, H. छोडना to give up).

ह

हउं-अहम् Nom. sing. I, 3, 11; (H. हूं).
हए-हयान् Acc. plu. VI, 13, 11.
***हक्क**-निषेध VII, 7, 1 ; (Hem. IV, 134, H. हांक challenge).
***हक्कंत**-निषेधमान VIII, 3, 10.
***हक्कारअ**-दूत VII, 10, 12, (H. हकारा or हलकारा).
***हक्कारिअ**-आहूत II, 14, 2; IV, 7, 4; VI, 15, 4; VII, 8, 1; (M. हांका मारणें, to call out).
***हक्किऊण**-हत् इति शब्देन चोदयित्वा :VI, 13, 11. (H. हांकना to drive, हक्क-निषेध does not suit here).
***हक्किय**-निषिद्ध VIII, 13, 12 (see हक्क).
हट्टमग्ग-हट्ट-मार्ग VIII, 2, 11.
हड-घटा (समूह) II, 6, 2.
हडी-घटी IX, 5, 13.
***हड्डु**-अस्थि VI, 15, 6; VII, 1, 14. (D. VIII, 59; H. हाड्ड).
हण-हन् °सु III, 3, 14; °णु IV, 7, 12.
हणुव-हनुमत I, 4, 3; VI, 17, 8.
हणेव्वअ-हन्तव्य IV, 8, 9; IX, 21, 31.
°**हत्ति**-भक्ति VI, 15, 9.
हत्थि-हस्तिन् I, 6, 4; VII, 1, 18; (H. हाथी, M. हत्ती).
हत्थिहड-हस्ति + घटा II, 6, 2.
हत्थ-हस्त (शुंडादण्ड; °नक्षत्र) III, 17, 9.
हम्म-हर्म्य III, 6, 8.
हम्म-हन् (कर्मणि) °इ IV, 14, 4. °म्मंति I, 18, 4. Hem. IV, 244).
हम्म-हन् (कर्तरि) °इ III, 7, 9; (Hem. IV, 244 com).
हय-हत I, 3, 9; I, 6, 11; II, 7, 5.
हय-(१) तत्सम (अश्व) (२) हत VI, 4, 6.
हयपर-(१) हतपर (२) हयापर VII, 14, 3.
हयाणंग°-हत+अनङ्ग II, 3, 3.
°**हर**-गृह I, 7, 2; ° धर I, 11, 1.
हराविअ-हारापित III, 11, 10.
हरिय-हरित I, 6, 12; I, 14, 2.
हरिवम्म-° मेन्, पु. V, 2, 13.
हरिस-हर्ष I, 11, 9; V, 5, 8.
हरिसिअ-हृष्ट I, 18, 1.
°**हल**-फल VII, 3, 1.
हलि-सखि (सम्बोधने) II, 2, 20; (हला, हले, Hem, II, 195; हलि IV, 332; 358 ex.)
***हलिय**-चलित I, 7, 1; V, 10, 16; (D. VIII, 62; H हलना, हिलना. M. हालणें to shake).
हव-भू °इ III, 2, 7, (Hem IV, 60) °वेप्पिणु IX, 13, 3.

हवंत-भवत् III, 3, 10.
हालिणि-हालिनी (कर्षकस्त्री) I, 6, 10; I, 13, 8.
हिंड-हिण्ड् (भ्रम) °इ VIII, 1, 2.
हिंडण-हिण्डन III, 9, 7.
हिंडिय-हिण्डित VI, 15, 11.
हिय-हृत II, 11, 10; III, 13, 11; VI, 14, 3.
हियिय-हृता V, 2, 15.
हिंदोलंती-हिंदोलयन्ती I, 13, 7. (हिंदोल a swing, H हिंडोला. M. हिंदळणें to swing).
हिय-हृद् (हृदय) VII, 6, 19.
हियउल्ल-हृद्+उल्ल (स्वार्थे) III, 6, 6; IV, 8, 7; V, 1, 14.
हियय-हृदय I, 17, 13.
हिययत्तण-हितत्व टि. III, 3, 11 ;
हिययअ-हृदय II, 6, 1 ; VII, 2, 5
हिलिहिलि-onomatop. III, 14, 1 ; IV, 7, 12; VII, 1, 7.
हिंसायार-हिंसाचार IX, 9, 12.
हिंसिर-हेषणशील III, 14, 1; (H. हींसना to neigh).
हुअ°य-भूत I, 8, 5; II, 10, 5; III, 1, 4; VI, 1, 12.
हुयवह-हुतवह (अग्नि) III, 3, 1; VII, 7, 10; IX, 6, 1.
हुयास-हुताश III, 6, 9.
*हुलिय-क्षिप्त (प्रहृत) VII, 7, 10. (Hem. IV, 143; H. हूल poking; हुलिय-शीघ्रम् D. VIII, 59; does not suit)
हुवासण-हुताशन VIII, 15, 13,
हुंकर-हुं+कृ °इ VI, 14, 5; °रंति IV, 15, 7.
हुंत-भवत् III, 15, 5; VI, 7, 9.
हुई-भूता I, 18, 10. (H. हुई).
*हुलंति-प्रहरन्ति V, 5, 4, (see हुलिय H. हूल देना to give a poking stroke).
हेउ-हेतु I, 2, 6.
हेमवण्णुल्ल-हेमवर्ण+उल्ल (स्वार्थे) III, 4, 12.
हो-भू °इ I, 4, 9, III, 2, 1; °उ I, 4, 1 ; °सइ II, 6, 4 ; °हि I, 3, 10 ; °इवि VI, 4, 8. (Hem IV, 60.)
हौंत-भवत् III, 15, 13.

Index of Personal Names

Note :—Sanskrit forms of names are given. Apabhraṃśa forms are included in the general Glossary.

कुरंगी-VIII, 12, 10. A daughter of Śrīrakṣa.

कुलिशकण्ठ-VII, 11, 15 same as Vajrakaṇṭha.

कुसुमदशन-I,3,9. Same as Puṣpadanta.

कृष्ण-VII, 15, 3. Slew Śiśupāla.

कृष्णराज-I,1,11. King of Mānyakhoṭa.

केशवभट्ट-I,2,1. Father of Puṣpadanta.

कौण्डिन्य गोत्र-I,3, 3 Family of Nanna.

गणिकासुन्दरी-IV, 6, 8; VIII, 1, 1. Daughter of Vasantamālā of Pāṭaliputra, married by Mahāvyāla.

गायित्री VIII, 12, 6. A daughter of Śrīrakṣa.

गांगेय-I, 4, 4. A hero of Mahābhārata famous for purity of character.

गांधारी-VIII, 12, 8. A daughter of Śrīrakṣa.

गुणधर्म-I, 2, 4. Pupil of Mahodadhi, who requested the poet to compose the work.

गुणवती-VII, 4, 6; VII, 9, 10. Daughter of Arivarman, king of Girinagara.

गोतम-I, 13, I. Disciple of Mahāvīra Tīrthaṃkara.

गोमिनी-VIII, 12, 3. A daughter of Śrīrakṣa.

गौरी-VIII, 12, 8. A daughter of Śrīrakṣa.

चण्डप्रद्योत-VII,5, 21. King of Sindhu, also called Pracaṇḍa pradyota.

चन्द्रगुप्त-IX, 1, 8 King of Āndhra with capital at Dantipur.

चन्द्रप्रभ-V,11,6. The 8th Tīrthaṃkara.

चन्द्रप्रभा-VIII, 12, 6. A daughter of Śrīrakṣa.

चन्द्रमती-IX, 1, 9. Wife of Candragupta.

चन्द्रलेखा-VIII, 12, 6. A daughter of Śrīrakṣa.

चन्द्रा-VII, 15, 4. Daughter of Abhicandra.

चन्द्रिणी-VIII, 12, 6. A daughter of Śrīrakṣa.

चारित्रगुप्ति-VIII, 12, 8. A daughter of Śrīrakṣa.

चेलनादेवी-1, 7, 9. Wife of Śreṇika king of Rājagṛha.

जय-VII, 8, 2. A warrior of Caṇḍapradyota.

जयलक्ष्मी-VIII, 12, 7. A daughter of Śrīrakṣa.

जयवती-IV, 1, 7; IV, 6, 3; VIII, 2,2. Wife of Jayavarman king of Mathurā and mother of Vyāla and Mahāvyāla.

जयवर्मन्-IV, 1, 7, VIII, 1, 1. King of Mathurā, father of Vyāla and Mahāvyāla.

जयंधर-I, 14, 4; I, 15, 11; V, 6, 4; IX, 22, 3; IX, 24, 2. King of Kanakapura, father of Nāgakumāra.

जयसेन-VIII 4, 7. King of Ujjain.

जितशत्रु-VI, 2, 3; VI, 7, 7. Son of Vidyādhara Vidyutprabha; practised penances in Kañcanaguhā.

तिलकासुन्दरी-VIII, 7, 6. Daughter of Meghavāhana, king of Kiṣkindha-Malaya.

तुङ्गी-VIII, 12, 10. A daughter of Śrīrakṣa.

त्रिगुप्त-VI, 14, 12. A sage from whom Somaprabha took Dīkṣā.

भीमासुर-V,12,2. A resident of Pātālā.

मदनमञ्जूषा-IX, 1, 11. Daughter of Candragupta.

मदनलीला-VIII, 12, 4. A daughter of Śrīraksa.

मनोरमा-VIII, 12, 3 Elder daughter of Śriraksa.

मनोहरी-III, 6, 2. Daughter of Puñcasugandhinī.

मलयसुन्दरी-V, 2, 4. Wife of Andirāja.

महाबल-VI, 12, 4. Son of Atibala.

महाभीम-VI, 12, 2. Son of Bhīmabala.

महारक्ष-VIII, 12, 2; VIII, 16 10. Son of Śrīraksa.

महाव्याल-IV, 1, 8; VIII, 3, 6; VIII, 10, 1. Son of Jayavarma.

महोदधि-I, 2, 3. Teacher of Gunadharma and Śobhana.

मञ्जी-VIII, 12, 5. A daughter of Śrīraksa.

मन्दाकिनी-VIII, 12, 4. A daughter of Śrīraksa.

मन्दोदरी-V, 7, 8. Wife of Rāvana.

माधव-VIII, 4, 13; IX, 3, 8. An epithet of Viusnu.

मालती-VIII, 12, 9. A daughter of Śrīraksa.

मुग्धादेवी-I, 2, 1. Wife of Keśavabhatta, mother of Puspadanta, the author.

मुनिगुप्त-IX, 15,10; IX, 16, 1. A sage.

मेघवाह-VIII, 8, 1. same as Meghavāhana.

मेघवाहन-VIII, 7, 5. King of Kiskindha-Malaya.

युधिष्ठिर-I, 4, 5 The Pāndava prince celebrated for his righteousness.

रक्ष-VIII, 12, 2; VIII, 16, 10. Son of Śrīraksa.

रति-VIII, 12, 8. A daughter of Śrīraksa.

रत्नमाला-VII, 11, 1. Wife of Abhicandra.

रत्नमाला VIII, 12, 9. A daughter of Śrīraksa.

रम्भा-IV, 6, 8. A nymph celebrated for her beauty.

रम्भा-VIII, 12, 7 A daughter of Śrīraksa.

राघव-VI, 17, 8; VII, 14, 9. An epithet of Rāma.

राम-IV, 6, 9; VIII, 8, 5. Hero of Rāmāyana.

रावण-IV, 11, 2; VII, 14, 9. Enemy of Rāma.

रुक्मिणी-VII, 11, 15. Daughter of Sukantha.

रेवती-VIII, 12, 5. Daughter of Śrīraksa.

लक्ष्मीवती-VI, 8 7; IX, 2,1. Daughter of Vijayandhara.

वज्रकण्ठ-VII, 15, 2. Son of Sukantha.

वज्रोदरी-VII,11,14. Wife of Sukantha.

वनमाला-VI, 8, 7. Wife of Vanarāja.

वनराज-VI, 12, 5; VI, 8, 6. Son of Mahābala, chief of Giriśikhara.

वल्लभराज-I, 3, 2. Epithet of Krsnaraja.

वसन्तमाला-IV, 6,7. Mother of Ganikāsundarī.

वसुदत्त-IX, 15, 7. Merchant of Vitaśokapura.

Index of Geographical Names

Note :—Sanskrit forms of names are given. Apabhramṣa forms are included in the general Glossary.

त्रिभुवनतिलक-IX, 1, 13. A town ruled by Vijayandhara.

दक्षिणमथुरा-VIII, 2, 3. The Pāṇḍya capital (Mod. Madura).

दंतिपुर-IX, 1, 12. Capital of Āndhra.

पाटलिपुत्र-IV, 6, 5. Ruled by Śrīvarma.

पाताल-V, 12, 6. In Ramyaka forest, home of Dānavas.

पुण्ड्रवर्धन-VI, 11, 3. Paternal home of Vanarāja.

भरतक्षेत्र-I, 6, 3; I, 13, 3; IX, 13, 5 Situated in the middle of Jambūdvīpa, to the south of Sudarśana Meru, bounded by Lavaṇodadhi and Himagiri.

भूमितिलक-VIII, 11, 13. A town in Toyāvali island, ruled by Śrīrakṣaraja.

मगध-I, 6, 4. With capital at Rājagṛha ruled by Śreṇika; I, 13, 4 with capital at Kanakapur, ruled by Jayandhara.

मथुरा-IV, 6, 4. same as Uttara Mathurā; IV, 15, 15; V, 6, 9; IX, 1, 2, same as Dakṣiṇa Mathurā.

मेघपुर-VIII, 7, 5. Capital of Kiskindha-Malaya, ruled by Meghavāhana.

मान्यखेट-I, 1, 12. The Rāṣṭrakūṭa capital ruled by Kṛṣṇarāja.

रम्यक-V, 10, 5. A forest.

रजतमहीधर-VI, 2, 1. In Vijayārdha, same as Kailāśa.

राजगृह-I, 6, 13. Capital of Magadha ruled by Śreṇika.

लवणार्णव-I, 13, 3. The briny ocean surrounding the Bharata-kṣetra.

विजयपुर-IV, 7, 14. Capital of Gauḍa, ruled by Aridamana.

वत्स-VII, 11, 5. With capital at Kauśāmbī ruled by Śubhacandra.

वसंततिलक-VII, 11, 11. A forest near Kauśāmbī.

विदेह-IX, 13, 5. A country.

विपुलगिरि-I, 8, 13. A hill near Rājagṛha.

वीतशोकपुर-IX, 15, 5. In Airāvata country.

सिंधु-VII, 4, 8. with capital at Siṃhapura ruled by Caṇḍapradyota.

सिंहपुर-V 2, 13. Ruled by Harivarma.

सिंहपुर-VII, 4, 7. capital of Sindhu, ruled by Caṇḍapradyota.

सुदर्शन-I, 6, 2. A mountain in the middle of Jambūdvīpa.

सुप्रतिष्ठपुर-VI, 15, 6. Ruled by Vijayasiṃha.

सौराष्ट्र-I, 15, 7. With capital at Girinagara, ruled by Varmarāja.

हिमगिरि-I, 13, 3. Mountain forming a boundary of Bharata-kṣetra.

NOTES

N. B.—In the following pages all the technical terms of Jaina religion and others are explained with authoritative texts quoted or referred to, difficult lines are translated, double-meaning expressions are cleared and obscure words or phrases are commented upon. The original tippanis are quoted where they are found to be sufficient to elucidate the meaning or where my explanations differ from them. These notes, along with the glossary and the summary given in the introduction are expected to guide the reader easily through the text. The figures at the beginning of each note indicate the Kaḍavaka and the line respectively.

I.

1. 1. पंचगुरु—अहत्, सिद्ध, आचार्य, उपाध्याय and साधु.
कलि—(१) कलिकाल, (२) कलह.

Lines 3 to 10 are paronomastic applying to speech and a lady.

1. 3. दुविहालंकार—शब्दार्थालंकारैः पक्षे कटककटिसूत्राद्यलंकारैः. This is how the tippaṇa explains it. I would prefer to take the two-fold ornamentation as consisting of outward appearance and inner virtues (रूप and गुण) in the case of a lady corresponding to the शब्द and अर्थ in the case of speech.

लीलाकोमलइं पयाइं—लीलया शृङ्गारादिविलासेन कोमलानि चक्षुःप्रीतिजनकानि पदानि पादन्यासाः पक्षे अनायासेन चक्षुःश्रोत्रमनःसुखदानि पदरचनाः । टि.

1. 4. बहुहावभावविब्भम—

हावो मुखविकारः स्याद् भावः स्याच्चित्तसंभवः ।
विलासो नेत्रजो ज्ञेयो विभ्रमो भ्रूयुगान्तयोः ॥ टि.

भावः आत्मपरिणामः पक्षे स्वस्वभावो भर्तृहितत्वञ्च ।
विभ्रम–धैर्यरहिता प्राणिषु कौटिल्ययुक्ता च पक्ष विगतभ्रमा । टि.

1. 5. अत्थे—पक्षे परनरपराङ्मुखलक्षणोऽर्थः । टि.
विण्णाणइं--पक्षे विशिष्टज्ञानं केवलज्ञानम् । टि.
संभरंति--धारणं पोषणं वा कुर्वन्ती । टि.

I. 6. देसभासउ–The Prakrits current in different parts of the country as distinguished from Sanskrit.

लक्खणइं–संस्कृत-प्राकृतलक्षणानि शरीरगतकलशकुलिशादिलक्षणानि च । टि.

I. 7. अइइंदछंदमग्ग°–अतिमहता मात्राप्रस्तारमार्गेण सरस्वती याति। स्त्री तु अतिछंद्रेण आराध्यानां पितृश्वश्रूप्रभृतीनां छन्देन नानाभिप्रायेण याति। श्वश्रूश्वसुरभर्तृदेवरादीनां इच्छया गच्छन्तीत्यर्थः। टि.

पाणेहि–स्त्रीपक्षे दशप्राणाः पञ्चेन्द्रियादयः। सरस्वतीपक्षे तु–

'श्लेषः प्रसादः समता समाधिर्माधुर्यमोजः पदसौकुमार्यम्।
अर्थस्य चाव्यक्तिरुदारता च कान्तिश्च काव्यस्य गुणा दशैते'॥ टि.

Dandi, is his Kāvyādarśa, calls these qualities of poetry as the prāṇa of Vaidarbhī style 'इति वैदर्भमार्गस्य प्राणा दशगुणाः स्मृताः'॥ for the पञ्चेन्द्रियादिदशप्राणाः note the following Gāthā from Boha-pāhuda, 35.

पंच वि इंदियपाणा मणवयकाएण तिण्णि बलपाणा।
आणप्पाणप्पाणा आउगपाणेण दहपाणाः।

Also see Dravya Saṁgraha, 3; Panchāstikāya, 30.

MS. D. also gives a variant reading for this foot 'पाणेहिं दसहिं संपण्ण हुंति'. This had escaped notice at the time of noting the variants.

1. 8. णवहिंमिरसेहिं–सरस्वती पक्षे शृङ्गारादिरसैः, स्त्रीपक्षे नवीनरसघृततैलादिभिः। टि. This, however, is not necessary as the शृङ्गारादिरस may suit both cases.

विग्गहतएण-सरस्वतीपक्षे समास-तद्धित-कारकविग्रहाः। स्त्रीपक्षे तु ऊर्ध्वाधोमध्यभागेषु विग्रहत्रयेण। टि. The tippana on MSS. A and B adds 'कर्मधारय- तत्पुरुष-बहुव्रीहि: इति समासत्रयम'; while that on MS. D. adds 'शरीरवक्रतात्रयेण यदि वा कार्मण-तैजसौदारिकेण, कार्मण-तैजस-वैक्रियकेण वा शरीरत्रयेण।

1. 9. दुवालसंगि––सरस्वतीपक्षे आचाराङ्गादिद्वादशाङ्गैर्युक्ता, स्त्रीपक्षे तु––

णलयाबाहू य तहा णियंबु पुट्ठी उरो य सीसं च।
अट्ठे व दु अंगाइं सेस उवंगा हु देहस्स।
इत्यष्टौ कर्ण-नासिका-नयनौष्ठचत्वारः इति द्वादशांगानि।

For the twelve Angas of the Jaina Scriptures see Ādipurāṇa XXXIV, 135ff; Harivaṁśa-puraṇā II, 92 ff. For a complete analysis of the existing Angas see Weber's 'Sacred Literature of the Jainas' in the 'Indian Antiquary'.

चउदहपुव्विल्ल––चतुर्दशपूर्वैः इह्ला युक्ता सरस्वती। स्त्री तु चतुर्दशैः पूर्वपुरुषैर्युक्ता। पूर्वपुरुषाः पितुः सप्त मातुः सप्त। टि.

The Fourteen Pūrvas formed parts of the 12th Anga Dṛṣṭivāda

सत्तभंगि––The seven modes of predication according to the Jaina system of Logic are स्यादस्ति, स्यान्नास्ति, स्यादवक्तव्यम्, स्यादस्त्यवक्तव्यम्, स्यान्नास्त्यवक्तव्यम् and स्यादस्ति-नास्त्यवक्तव्यम्। It is on account of these that the Jaina system of thought is called स्याद्वाद or अनेकान्त. For a full exposition of this see Pancāstikāya, Intro. lxvii ff. and texts Syādvādamanjari of Mallisena and Saptabhangitaranginī of Vimalasūri.

NOTES

पक्षे जिनमुखात्सामुद्रकं निर्गतं तत्रोत्तमक्रियाः लक्षणमुक्तम् । टि. For Sāmudraka or physiognomy, see Harivaṁśapurāṇa Chapt. 23, verses 55–107.

1. 10. वायरणवित्ति—व्याकरणवृत्त्या प्रकटितं नामाधिकारो यया । स्त्रीपक्षे तु व्याकरणवृत्त्या प्रकटितं व्युत्पादितं नाम 'स्त्री' इति शब्दो यस्याः । टि.

पसियउ—सरस्वती मम प्रसीदतु, वरदा भवतु । टि.

1. 11–12. Read the whole of line 11 as one compound and line 12 as consisting of two compounds धवलहरसिहरिहयमेहउलि पविउलमण्णखेडणयरि, and translate as follows :—

" In the big town of Mānyakheta which scraped the clouds by its mountain like palaces, and inaccessible owing to the current of water in the form of the sword placed in the hand of Śri Krsnarāja, etc." The connection of the sentence is with the next Kadavaka.

2. 1–2. The poet mentions his parents Mugdhādevi and Keśava Bhaṭṭa, his *gotra*–Kāśyapa, his patron–Nanna and his own title Abhimāna-meru.

2. 3. 'महोदधेः शिष्येण कथंभूतेन महोदधिश्रीशयेन महासमुद्रलक्ष्मीप्राप्तकरेण शिष्यद्वयेन गुणधर्मेण शोभनेन च पुष्पदन्तः श्रीपंचमीफलकथने प्रार्थितः । टि.

Guṇadharma and Śobhana were both sons of Bharata, the author's patron (see introduction).

3. 1. आयण्णहिं—'Let us hear'. 1st per. plural present tense, or 2nd person singular causal, Imperative mood, आकर्णयामो वयम्, टि

3. 2. वल्लहराय—The Rāstrakuta kings called themselves by this name which was also known to the Arabs (see Anc. Hist. of India. by V. Smith).

3. 5. If we read विच्छिण्ण (°न्न) in place of वित्थिण्ण (विस्तीर्ण), the poet would seem to tell us that Apabhramśa was more or less neglected at the time in literary circles but that the house of Bharata patronised and tried to revive it. So far, only two works of Apbhramśa–Paumacariu and Harivaṁśa purāṇa–of Svayambūh have become known as definitely prior to the works of Puspadanta.

3. 12. The glosses in MSS A and B on the one hand and D on the other, differ about the names, the former saying 'नाइल्लशीलभद्दौ भट्टौ ताभ्यामपि कविर्भणितः , and the latter केनचित् नागेन्द्रशीलेन '. The names recur in I, 5, 1 where we have सीलभद्द in in place of सीलइय.

3. 13. णण्णु जि अण्णु etc. गृहस्थशोभायां नन्न एव नान्यः । टि.

4. 1. आसन्न-भव्य means a person who is capable of attaining salvation in the near future. The stanza is full of व्यतिरेक अलंकार where Nanna is praised as superior even to Bṛhaspati, Hanumat, Gāngeya, Yudhiṣṭhira, Karna, the moon, the earth, the Meru mountain and the occan in the respective qualities for which the latter are renowned.

For the defeat of Bṛhaspati by his enemy Śukra, see Mahābh. I, 71, 9. The glosses, however, suggest 'रावणेन यदा इन्द्रो भग्नः तदा बृहस्पतिर्बंदिगृहे धृतः' This fact is not traceable in the Sanskrit Padma purāṇa of Raviseṇācārya but is found mentioned in the Apabhraṃśa work Paumacariu of Svayambhū XVII, 17, 9 according to my Ms. of the work For Gāngeya's running away from the battle field see Mahābhārata, Virāṭaparva-uttara-gograhaṇa Kathā.

5. 3. तणुवत-'तृणवत् तृणादपि कष्टं निन्द्यम्'। टि. धम्मेणणिबद्ध etc. He is fixed in piety having abandoned guile. सट्ठ-शाठ्यम् मूर्खत्वं वा, टि.

5. 6. पडिवण्णसूर—An accomplished hero.

5. 7. For the three divisions of the universe, compare—

वेत्रासनमृदंगोरुझल्लरीसदृशाकृतिः।

अधश्चोर्ध्वं च तिर्यक् च यथायोगमिति त्रिधा॥ H P. IV, 6.

Also see Mulācāra. 7 14; Tatt. Sutra, chapt. III,

5. 10. अरहंत अरुह etc. 'Say, what the worshipful Arhats keep back (leave unsaid)'? For the meaning of अरहंत note the following Gāthā—

अरिहंति णमोक्कारं अरिहा पूजा सुरुत्तमा लोए।

रजहंता अरिहंति य अरहंता तेण उच्चंदे॥ Mūlācāra 505.

6. 2. कसेरु, a kind of grass (Latin—Scripus Kesoor), is particularly liked by the boars, Cf.

गुण्डकन्दः कसेरुः स्यात्क्षुद्रमुस्ता कसेरुका।

सूकरेष्टः सुगन्धिश्च सुगन्धो गन्धकन्दकः॥ BNR p. 521.

सुदर्शन is one of the five Merus, the other four being विजय, अचल, मंदर and विद्युन्माली, see also VIII, 15, 2 text.

6. 9. थलपोम-स्थलपद्म, Lat. Ionidium suffruticosum, see BNR p. 277.

6. 14. 'As if the divine city had dropped from the sky inspite of the mighty efforts of the king of gods to hold it up'.

7. The city is described by a series of poetic fancies.

8. 1. 'By whom was pacified and brought under control the spreading fire of his enemies' valour by means of the water of his excellent sword'.

8. 2. तिण्णि वि बुद्धिउ-स्वभावगुरुशास्त्रजाः सहजाहार्यसंस्कार्याः वा। टि.

तिण्णि वि सत्तिउ-प्रतापोत्साहमंत्रजाः। टि.

8. 3. चउरासम-The four orders (ब्रह्मचर्य etc.) were maintained in (their respective) duties by the ruler'. Or णियकम्मि might be taken as a compound word (निजकर्मणि) and connected with the predicate सण्णिहिय in the preceding foot.

NOTES

8. 6. अरिछव्वग्ग–काम, क्रोध, लोभ, मान, मद and हर्ष. See कौटिलीय अर्थशास्त्र I, 4,3.
जेणण्णायणाउ—येन अन्यायनाम विच्छिन्नम्।

8. 7. सत्त विवसणइं—' दण्डपारुष्यकंदर्पवाक्पारुष्यार्थदूषणम् ।
सुरास्त्रीद्यूतपापर्द्धिकोपं व्यसनसप्तकम् । टि.

सत्त वि रज्जंगइं—स्वाम्यमात्यसुहृत्कोषो राष्ट्रं दुर्गं तथा बलम् ।
प्राकृतं सप्तकं प्रोक्तं नीतिशास्त्रविशारदैः । टि.

9. 1, णिवसासणु—' Leaving the lionseat which is (the insignia of) royal authority '. ' नृपस्यशासनज्ञापकम् ' टि.

9. 7. णग्गोग्ग°—नग्नोग्रखड्गव्यापृतकरः।

10. 0. The stanza is full of *Yamakas* both *Sabhaṅga* and *Abhaṅga.*

11. 1. समवसरण is the audience hall of a Tīrthaṃkara.

11. 3. थियपरिमिय°--whose nails and curly hair do not grow beyond a particular measure.

12. 1. णरकोट्ठ--नरकोष्ठ is a special part of the *Samavasaraṇa* assigned for men.

12. 2. पंचत्थिकाय--The five *astikāyas* of Jaina philosophy are जीव, पुद्गल, धर्म, अधर्म and आकाश (see Pancāstikāyasāra of Kundakundācārya)

12. 3. इसिवयइं पंच--अहिंसा, अस्तेय, सत्य, ब्रह्मचर्य and अपरिग्रह. These five vows are observed in their strictest form by the ascetics, and are called *Mahāvratas* ; or *Ṛsivratas* while, as observed by householders in their less stringent form they are called *Aṇuvratas* or *Gṛhavratas.*

पंचविगईउ--नरक, तिर्यक् मनुष्य, देव and मोक्ष.

समिदीउ पंच--The five *Samitis* observed by ascetics are (1) ईर्या Walking with care to avoid injury to any living beings ; भाषा-care to make truthful and pure speech ; (3) एषणा-care to take pure food ; (4) आदाननिक्षेपण care in placing and picking up their articles such as *Kamaṇḍala*, *Picchi*, and books. (5) प्रतिष्ठापना–Answering calls of nature in a clean place.

गुत्तीउ तिण्णि--मनोगुप्ति, वचनगुप्ति and कायगुप्ति (see IX, 2, 4 text; for exposition see Mūlācāra 331-335).

12. 4. रयणाइं तिण्णि–सम्यग्दर्शन-सम्यग्ज्ञान and सम्यक् चारित्र.

सल्लाइं तिण्णि–The 3 *Śalyas* or darts rankling in the heart are मिथ्यात्व, माया and निदान. (See Sāgāradharmāmṛta IV, 1.)

गारवइं तिण्णि–ऋद्धिगौरव, रसगौरव and सुखगौरव. (See Mūlācāra, 52).

12. 5. दह मे य ध म्म–क्षमा, मार्दव, आर्जव, सत्य, शौच, संयम, तपः, त्याग, आकिंचन and ब्रह्मचर्य.

छ जी व का य–पृथ्वी, अप्, तेजस्, वायु, वनस्पति and त्रस. (See Mūlācāra 205 ff.).

ण व णो क सा य–Nine subsidiary passions are हास्य, रति, अरति, शोक, भय, जुगुप्सा and स्त्री.पुं. नपुंसकवेद.

12. 6. ए या र ह प डि म उ सा व या हं–The eleven stages of householders' religious advancement are दर्शन, व्रत, सामायिक, प्रोषधोपवास, सचित्तत्याग, रात्रिभोजनत्याग, ब्रह्मचर्य, आरम्भत्याग, परिग्रहत्याग, अनुमतित्याग and उद्दिष्टत्याग. They are mentioned in the following Gāthā :—

दंसण-वय-सामाइय-पोसह-सच्चित्त-रायभत्ते य ।
बंभारंभपरिग्गह-अणुमण उद्दिठ देसविरदो य ॥ (Cārittapāhuḍa, 22).

12. 7. बा र ह अं ग and च उ द ह पु व्व see notes on I, 1, 9.

12. 8. For पुग्गलसंजोग (contamination of soul with matter) and पयईरस प्रकृतिरस (the formation of Karmic energies which bring about experiences of pleasure and pain) see Practical Path by C. R. Jain, chapter III–V.

12. 9. आ स व–आश्रव (inflow of karmic matter in the soul) सं व र (stopping of the inflow) and णि ज्ज र–निर्जरा (Eradication of the karmic energies). For exposition see ' Practical Path '.

12. 10. गु ण ठा णा रो ह ण–There are fourteen stages of soul's advancement. They are called गुणस्थान, for which see ' Gommaṭasāra–Jivakāṇḍa.'

13. 1. वीराणए etc. ' At the command of Vira (i. e. Tirthaṁkara Mahāvira) Gotama (His chief disciple) spoke.'

13. 7–8. ण ग्गो ह रो ह °–' Where the farmer's wife swinging by the beautiful offshoots of the bunyan tree was looked at (with amazement) by the fairy who became partial to her charming features'. The gloss-maker, however, seems to construe हिंदोलंती with जक्खिणी, for, commenting on हिंदोलंती he says अत्र तृतीया लुप्ता । पक्षीदेव्या हालिनी दृष्टा। टि.

15. 4. सि रि सु ह र सा ल–' Enjoyer of the pleasures of royalty '.

17. 4. चा र त्तु ण ह हं etc.–The great toes rising up proclaimed the charm of the nails '. एतौ अंगुष्ठौ उद्‌भूय नखानां चारुत्वं कथयतः । टि.

17. 5. णं भु व णु etc. ' As if holding a council to conquer the world'.

17. 7. 'Cupid was giving himself airs by the body of the bride which possessed those knee-joints.'

17. 12. प र मा ण णा सु–परेषां माननाशकम् । टि.

17. 15–16. ' When people died being shot by the arrow from the bow of Cupid in the form of her curved eye-brows, why, then, have the hair on the head of the beautiful lady assumed crookedness (i. e. curliness) ? '

18. 3. लो णि य च डं ति–The bride and the bride-groom are besmeared with butter at the time of marriage (Marāthi लोणी–butter).

NOTES

II.

1. 9. 'Another says, the parrot did not die even on coming in contact with the mango-blossom.'

2. 19-20. 'Why do not those loving eyes close, oh friend, which witnessed the pleasures and miseries falling to the lot of the wicked and the good respectively?'

3. 7. कयाहिंदसेव—कृता अहीन्द्रैः सेवा यस्य सः।

3. 14-18. Compare Navasāhasānka-carita XVIII, 23.

> नाक्षं न भस्म न जटा न कपालदाम नेन्दुर्न सिद्धतटिनी न फणीन्द्रहारः।
> नोक्षा विषं न दयिताऽपि न यत्र रूपमव्यक्तमीश किल तद्धते नमस्ते॥

see also IV, 12, 9-10 text.

3. 22. कउ instead of कय, would be more correct with पणासु.

4. 3, मणु अत्थि णत्थि--She asks for a discourse on *Saptabhangi*, for which see notes on I, 1, 9.

4. 8. The meaning of the first foot is not quite clear. रूउ ल्हसइ is commented upon as रूपं हीनं भवति. The whole may, therefore, be translated as 'By (i. e. in the presence of) a form of superior beauty another form becomes less attractive'. Note the variants.

5. 3. मत्तवारण—(1) A fence round a large building or mansion; a turret or a small room on the top of a large building; a varandah (Apte's Dictionary).

(2) An elephant in rut.

(3) वारण-निवारक.

5. 6. णरिंदविंदवण्णिया--राज्ञां बन्द्यः जयंधरः तस्य पत्निका। टि. In this case it is preferable to read वंद instead of विंद. See variant.

6. 4. होसइ etc. 'May be that my beloved has taken to penance.' Note the use of होसइ to denote possibility.

6. 17. Perhaps translatable as follows. 'As, to a person steeped in sin, jewel that produces happiness does not come due to his poverty,' etc. सुहसयणु, शुभसवनम् (सुखोत्पादकम्) or सुखशयनम्.

7. 5-6. She saw in dream an elephant, a lion, the ocean, the moon, the sun and a lotus pool.

7. 8. सधरधर--' पर्वतसहिता धरा भूः। टि. For धर in the sense of a mountain see also IV, 1, 15; VII, 3, 6. Also see variants.

8. 1-2. 'The steel-door becoming loose in its tight-fitting joints when touched by his great-toe, would give way.' ल्हस्-हस् (स्रंस्), see glossary.

8. 13-14. 'As ideas are born of a poet's mind, glorious Dāmodara was formerly born of Devaki and Jina (Nemi, the 22nd Tīrthaṁkara) of Śivadevi, and as virtues are born of endurance, so a child was born to her.'

9. 1. सुंदरगइ°--'मनोहरचन्द्रप्रमुखपुण्यग्रहदृष्टिदृष्टः'। टि.

9. 9. 'Sportive women, radiant with auspicious China-camphor (धवल), danced playfully.,

'चीनकश्चीनकर्पूरःकृत्रिमो धवलः पटुः।
मेघसारस्तुषारश्च द्वीपकर्पूरजः स्मृतः॥ B NR.P. 89.

10. 2. मणिकलस° may be translated as 'Holding in their hands jewelled jars which reflected their faces'. मणिकलशान्येव स्वमुखदर्पणानि करेषु एषाम्। See variants.

10. 8. 'तं जोइउ इह परलोयगइ' is some what obscure. The gloss, however, explains it as 'तन्मुखं दृष्टं सत् इह परलोकगतिर्गमनं भवति तस्य दर्शकस्य'। टि.

10-11 'They saw the face of the Jina in which there was no biting of the lip nor knitting of the brows (i. e. free from pride or anger)' etc.

11. 2. महापंचकल्लाण The celebrations at the time of a Jina's गर्भ, जन्म, तपः, ज्ञान and निर्वाण are called *Panca kalyana.*

11. 5. असोयद्दुमा°-अशोकेन्द्रे सुष्ठ आसीनाः पक्षिणो मायामया देवाः। टि.

11. 9. फणीणंरसा°-'Where serpents had commenced their sport of sputtering water'. रसस्य (जलस्य) आसारः.

11. 11-12 'Where the swan, shooting up suddenly being excited with love indulges in gentle coaxing, and, with its beak, presents to the female swan, abiding in the a lake, lotus stalk'. जहिं in the couplet is connected with तहिं in the next Kadavaka.

12. 4-5. 'As if the lord of the serpents had extended upwards, his hand shining with the nails in the form of the crest-gem.' etc.

13. 7. आकुंभत्थल°'Where elephants would sink up to their forehead there comfort was provided by the gracious gods'.

14. 1. The father called his son 'Prajābandhura' while the gods called him 'Nāgakumāra'.

14. 10. 'Even a friend would look with a frown on an unlucky person, while by good luck, a cobra would become a couch.'

14. 12. णं णरु दोणणिवासहो-' As Arjuna (Nara) was taken to the residence of Droṇa (for education)'.

14. 13. पुप्फयंतजिणदास-A devotee of the Jina Puspadanta (the 9th Tirthaṃkara).

III.

1. 1. अट्ठारहलिविउ-The eighteen scripts are mentioned in the *Samavāyāṅga* and the *Pannavanā* Sutra of the Jaina canon. The two lists vary but several names are common, among which are the three well-known scripts of India, *Brāhmi*, *Kharoṣṭrī* and *Drāvidī*. The other two '*Javanāliya*' and '*Pukkharasādi*' also appear to be historical, though, these as well as the others, remain yet to be identified. (See Buhler's Origin of Brahmi alphabet).

Most of the arts and sciences mentioned in this Kaḍavaka are included in the sixty-four arts of Ancient India enumerated by Vātsāyana in his Kāmasūtra. (See Dr. P. K. Acharya's 'Fine Arts' I. H. Q. V, 188 ff. Also compare similar passages in Jasa. I, 24 and Bhavis. II, 2.

2. 11. अहगारहो-अधकारस्य । टि. MS. B also suggests अंगारहो and the gloss explains it as स अंगारः यो दुष्टान् पुष्णाति.

2. 16. Separate तिक्ख so as to make it an adj. of मणुय like कायर. तिक्ख-क्रुद्धाः निर्दयाः वा । टि.

3. 1-2. धणकज्ज is paraphrased in the gloss as भांडागार, वल्लरिया as मांसपेषी and बंधणं as रक्षा. According to this the couplet may be translated as follows :—

'Whoever, being greedy, puts wealth in his treasury, adds fuel to the fire and gives charge of a piece of flesh to a cat, Oh blessed one.'

3. 3. 'Maintenance of wicked servants means honouring calamity (or, is a mine of calamities, विधुराणां आदरः आकरः वा); Vasistha fell in great trouble (i.e., by such mistake)'. The reference, probably, is to Vasistha's great hospitality to Viśvāmitra and the trouble that followed from the latter's ungrateful attempt to snatch away the sage's cow. (See Rāmāyaṇa Bālakāṇḍa, chapt. 51-56). The gloss, however, explains विहुरायरु as सदुःखस्य आदरः कृतः. This does not seem to fit in with the context.

3. 16. मयरद्धयवसणइं-The vices associated with Cupid. Or मयरद्धय may be read separate as Vocative (meaning, Oh Nāgakumāra).

4. 8-15. Compare the description of limbs here with the following from Varāhamihira's Bṛhat-Saṁhitā, chapt. 67, verses 85-88.

नाभी स्वरः सत्त्वमिति प्रशस्तं गम्भीरमेतत त्रितयं नराणाम् ।
उरो ललाटं वदनं च पुंसां विस्तीर्णमेतत् त्रितयं प्रशस्तम् ॥ ८५ ॥

वक्षोऽथ कक्षा नखनासिकास्यं कृकाटिका चेति षडुन्नतानि।
ह्रस्वानि चत्वारि च लिङ्गपृष्ठं ग्रीवा च जङ्घे च हितप्रदानि ॥ ८६ ॥
नेत्रान्तपादकरताल्वधरोष्ठजिह्वा रक्ता नखाश्च खलु सप्त सुखावहानि।
सूक्ष्माणि पञ्च दशनाङ्गुलिपर्वकेशाः साकं त्वचा कररुहा न च दुःखितानाम् ॥ ८७ ॥
हनुलोचनबाहुनासिकाः स्तनयोरन्तरमत्र पञ्चमम्।
इति दीर्घमितं तु पञ्चकं न भवत्येव नृणामभूभृताम् ॥ ८८ ॥

(see also HP, XXIII, 59 ff.)

4. 12. Single hair in each hair-pit is a sign of kingship.—

एकैकं कूपके रोम राज्ञां द्वे द्वे सुमेधसाम्।
त्र्यादीनि जडनिःस्वानां केशाश्चैवंफलाः स्मृताः ॥ HP. 23, 64.

4. 13. MS. E reads सत्तु (सत्व) in place of सोत्तु (श्रोत्र). This is more in accordance with Varāhamihira. The variant had escaped notice at the time of preparing the text.

6. 4. सरजाइमेय--स्वर is a diatonic interval or note in music and जाति is the more ancient name of राग i. e. type of melody. (see HP. XXIX, 134 ff; Bharata's Nātya Śāstra; Sang. Rat. etc. For exposition in English, see Music of India by Popley H.A.)

आलाविणि--आलापिनी is one of the kinds of Vīnā.—

तद्भेदास्त्वेकतंत्री स्यान्नकुलश्च त्रितन्त्रिका।
चित्रावीणा विपञ्ची च ततः स्यान्मत्तकोकिला ॥
आलापिनी किन्नरी च पिनाकी संज्ञितापरा।
निःशङ्कवीणेत्याद्याश्च शार्ङ्गदेवेन कीर्तिताः ॥

Sang. Rat. VI, 9-10.

They are said to differ from each other in the number of strings which rises in due order. Ālāpinī would, thus, be a Viṇā with seven strings. ibid VI, 108-110. Acc. to H P. XIX, 137, Vasudeva once played upon a Vīṇā called sughosā having seventeen strings.

6. 11 घित्त—in the sense of 'thrown' is derived from क्षिप् but in the sense of 'taken' it can be better connected with घेत् which Vararuci, VIII, 16 gives as a substitute for ग्रह् and which seems to be the original of Marāthi घेणें. The substitute for क्षिप् according to Hem. IV, 143 is घत्त.

7. 8. अकुलीणु वि etc. compare 'स्त्रीरत्नं दुष्कुलादपि'।

7. 14. जुत्ताजुत्तउ etc. compare आज्ञा गुरूणां ह्यविचारणीया'।

8. 4. पणइणिपरिमिएण 'Surrounded by his beloveds' qualifying कुमारें.

10-12. मज्जमि, instead of भज्जमि, would suit better.

NOTES

10. 14. It would be better to read भउ लजमोहमेल्लावउ–' there was a concurrence of shyness and infatuation.'

11. 9 पेसिय–प्रेष्य ; or it may be taken as प्रेषित and joined with सुंडीरहिं.

12. 5-6 The diceboard (कडिल्लु) is compared to the sky, the bet किरा) to the moon, and the conch shells (वराडिअ) to the stars.

12. 12 दीणार. The coins so called became current in India during the early centuries of the Christian era. The name occurs in the Nārada Smṛti. They were current in Kashmir and Gujrat during the 8th century. It is probably the same as Greek *denarius* (IP. 165-166 ; HMHI. Vol. II p. 215-257.)

13. 3 ' His conch shall , used for throw as dice) would shine well, but ours would not come (i. e. to the desired position) but would stop short, Oh lord ' or 'would stop just when about to come '; if we read आवंती थक्कइ. The idea would be clear to those acquainted with the game of *dice*.

13. 15-16 ' Wealth is difficult to obtain, to women, the fools, the weak and the helpless, but (is easy) to noble persons ; a man of qualities is good ' We have to supply some such word as सुलहु after उत्तममाणसहं to complete the sense.

14. 3-5 We have here a number of similes based upon paronomasia.

वंकाणणु—(1) with a curved mouth, (2) with a frowning face.

कस—(1) whip (2) touch-stone.

कुस (1) briddle, (2) Kusha grass.

णरसमजणणु–नरश्रमजनन.

रइणंदणु–(1) Saturn, (2) Yama,(3) Karṇa. In the last case णर would mean Arjuna.

लक्खणकरुव etc. ' Eating gram and so appearing like the hand of Lakṣmaṇa that slew the lord of Lankā '.

(लंकाया ईश्वरो रावणः लंकानां वा नूपुराणां ईश्वरः चणकः (टि.)

Acc. to the Jaina Padmapurāna Rāvaṇa met his death at the hands of Laksmaṇa.

जव–(1) speed (2) a kind of grain (Yava).

15. 6. ' Thinking so, he built a separate mansion and gave it to Nāgakumāra (Jhasakcu).

15. 8 दोणामुह–द्रोणमुख is a capital of four hundred villages, see Yaśodhara's commentary on Kāma sūtra, P. 44.

' नगरमष्टशतग्रामीमध्ये तद्व्यवहारस्थानम् । पत्तनं यत्र राजधानी स्थिता । खर्वटं द्विशतग्रामीमध्ये । चतुःशतग्रामीमध्ये द्रोणमुखं नाम खर्वटान्महद्भवति । '

' द्रोणाख्यं सिन्धुवेलाजलधिवेलावलयितम् । टि.

15. 11 खुडयोसी ° ' broke up settlements of cattle '.

15. 14-15 ' Is their whiteness a match for that of my tusks ? (Thinking so) the mighty elephant pulls down the houses, thus playing as it were, the role of the zealous '.

16. 1-2 ' The irresistible, ichor-shedding elephant, like a donor, would not shirk though beaten with hundreds of stones; but would give the points of its tusks, like crores of jewe's, even to the unwilling '. The couplet is paronomastic.

16 12 अ प्पं प रि हू य उ etc 'Every one thought himself defeated'; or 'Every one was concerned to save himself ' (सकलः जनः आत्मपरः भूतः)

16. 6 ग य ग य दं त °—गजाः गताः दन्तमुसलदलिताः. Or गजाः गजदंतमुसलाः दलिताः. This requires the separation of दलवट्टिय.

17. 9 ख णि स सि etc. As the moon, for a time, comes in contact with the constellation Hasta (carvus).

17. 13. व र क रि णा हि उ—' The excellent elephant was mastered.'

IV.

1. 2 स may refer to the elephant or it may be joined with तायहो (स्वतातस्य).

1. 10. धंघल is given by Hem. IV., 422, as a substitute for झकट. The latter, however, itself appears to be a Deśi word equivalent to झगडा of Hindi and Marathi. This is borne out by the context in which Hem. has used it Dr. Vaidya renders it by कलह (see Hem. IV, 422 trans ; Jasa. glossary). Our gloss paraphrases it by विघ्नकर, though मथक or विलोडक would suit our context better. धंघल seems to be the correct reading in Sanat 502, 9, where Dr. Jacobi reads धंधव.

In Kaḍavakas 2, 3 and 4, are expounded the religious duties of a householder and an ascetic, respectively called *Sāgāra* and *Anagāra*, see Cāritta Pāhuḍa, 21.

दुविहं संयमचरणं सायारं तह हवे निरायारं ।
सायारं सग्गंथे परिगहराहिये निरायारं ॥

2. 11 पंचुंबर-The fruit of the five kinds of Udumbara trees, namely वट Bunyan; पिप्पल Polar-leaved Fig; पर्कर Ficus Virance; उदुम्बर Ficus Glomirata and काकोदुम्बर Ficus Oppositifolia.

3 1-8. कुपात्र, अपात्र and three kinds of सुपात्र-अधम, मध्यम and उत्तम-are distinguished ;—cf.

उत्तमपत्तं साहू मज्झमपत्तं च सावया भणिया ।
अविरदसम्माइट्टी जहण्णपत्तं मुणेयव्वं ॥

3. 4 सम्मत Right faith is defined as follows:—

हिंसारहिए धम्मे अट्ठारसदोसवज्जिए देवे ।
णिग्गंथे पव्वयणे सद्दहणं होदि सम्मत्तं ॥ Mokkha Pāhuda, 90.

NOTES

3. 5 दुविह संजम–अंतरंग and बहिरंग.

3. 9 णवगुणविसिट्ठ–The recognised qualities of a donor are seven, while there are nine modes of honouring a saintly guest. e g.

सद्धा भत्ती तुट्ठी विण्णाणमलुद्धया खमा सत्ती ।
जत्थेदे सत्त गुणा तं दायारं पसंसंति ॥ VNS. 223.

संग्रहमुच्चस्थानं पादोदकमर्चनं प्रणामं च ।
वाक्कायमनःशुद्धिरेषणशुद्धिं च विधिमाहुः ॥

5 2 Whether they would enjoy the earth or would do service to others day and night (अहरत्तु), which is the meanest (of all professions)' ?

5. 8 It is better to read as in CE "रूपालोचने अत्यन्ते जाते'

7. 2 पवरवर°–प्रवरवरावतरणम्–° आगमनम् । टि.

7. 4 सयणिच्छिय–स्वजनानां वाञ्छितमङ्गलेन, स्वनिश्चितसुखेन वा । टि.

8. 6. वरइत्तसहोयरुपत्तुताम—There seems to be some confusion here. In this line we are told that the brother of her husband arrived ; while, from the sequel it appears that it was her husband himself.

9. 1. It would be better to read ससियरपसरमहुरणं though no MS. supports this.

9. 7–8. The instrumental in the two lines seems to be हेतौ, showing the reason for which Aridamana had become angry, in answer to Vyāla's question in line 5.

10. 16. तुलियगयासणि—तुलितगदाशनि.

11. 8. माम-हे माम, टि. From this it appears that Vyāla addressed his father-in-law as maternal uncle.

12. 9–10. Compare II, 3, 14.

12. 13. जणु णट्ठु—etc. 'People fled away but the stranger would not move from his stand.'

15. 4–8. Notice a number of onomatopoetic verbs.

15. 13. हक्करिउ—etc. 'And come back when called from wherever you be.

V.

1. 13. Yaśodhara, in his commentary on Kāmasūtra mentions Devadattā as a very accomplished courtesan who was courted even by the cultured. विदग्धानां रतार्थिनां लक्ष्यभूता निदर्शनभूता देवदत्तावत्. Kāmasūtra chapt. 3, P. 42.

2. 15. मंधाय—मान्धाता seems to be another name of Vinayapāla.

4. 15. णिब्भिणिविहिं–निभृतैः वचनकरैः भक्तैः । टि.

6. 7. 'He may do what pleases him, provided his anger is somehow allayed.'

6. 10. भणहु etc.–'If you say, he may just now be offered as an oblation to the directions, i. e. executed.'

7. 3. पुण्णायइं etc.–'Gathering punnāga flowers like merit (Punya).' This is according to the amended text which appears to me to be more in keeping with the style of the poet. The reading of the MSS. पुण्णाउ is explained by the gloss. as पूर्णायुवत् in A and B and पुण्यागमनमिव in D.

8. 2. Kaśmir was the name of the country as well as of the capital. See 8. 8. below (कस्सीरउ पट्टणु).

8 10-15. The distraction of the women at the sight of Nāgakumāra is described.

8. 12. कुट्टु देइ etc.–'ताम्बूलमध्ये खदिरसारं भणित्वा काष्ठं (काथानि AB) ददाति' । टि.

10. 13. पहुकेराए–by the order of the king. केर here means 'order'.

10. 15. Read सिहरी and तुंगो separately.

10. 17. णववासर°–'Surpassing the cluster of the rays of the young sun.

10. 18. कवाडं दिण्णं–Compare Hindi किवाड देना, to close the door.

10. 20. समर–शबर–A wild tribe. Pliny mentions them as *Suari* and Ptolemy as *Sabrae*. They were an "ancient, wild race of wood-cutters who lived in jungles without any fixed habitation." (Cun. Geo. p. 583.).

10. 21. अपुसिय°–With water of tears dropping from his eyes unwiped. पिंसं–जलं, टि.

VI.

2. 8. विज्जाणिउरुंब–विद्यानां निकुरम्बः समूहः . See glossary.

3. 7. पंचविहु–i. e. the five senses.

3. 12. सोधम्मु–सद्धर्मः or, acc. to the gloss, सः जगत्प्रसिद्धः जिनधर्मः ।

4. 1. अंतेउरु—etc. 'The inmates of the harem beat their breasts at last.'

4. 9. ल्हिक्कउ—etc. 'Man, getting frightened, hides himself, but the approaching death cannot be prevented by fortification.'

4.11-13. असिपाणिएण—etc 'with the water of the sword, the massive tree of sin grows, spreading its branches widely; but, its bitter fruit, when tasted, brings a frown on the lotus-face.'

5. 3-5. Sensual pleasures are, here, represented as tender sprouts, the mind as an elephant, knowledge as the iron-hook, reading of religious books as a chain, concentration as the tieing post and the sage as the elephant- driver.

5. 8. 'And being devoted to the Jina-teaching, said 'you have no commission from me now.'

7. 8. णि य पु ण्ण सु व ण्ण प व ण्ण क सु—निजपुण्यसुवर्णप्रवर्णकशम् qualifying वसु.

7. 10. 'He lightly kicked aside and broke the wooden giant that was installed there on the ground.'

7. 16. वाहि–वह्+णिच्+क्त्वा–वाहयित्वा having started the elephant.

8. 3. प रि या णि य उ—(१) परिज्ञातः (२) परि+आनीतः. See also variants.

9. 4–8 भो य ण सं चा रु-A meal-course; or a nice meal if we take the alternative reading (भोजनकं चारु). By a series of double entrendes the meal is compared to a forest, a couple, a poem, *gatikarma*, a drama, an evening, *Kūtantra* (grammar), good poetry and a herd of lions.

Note पिव used for इव, which acc. to Vararuci, is a characteristic of Paiśāci ('इवस्य पिवः' कमलं पिव मुखम् Var. X, 4) but acc. to Hem. II, 182, is common to all Prakrits. Dr. Woolner thinks the illustration of Vararuci as probably taken from the Bṛhat kathā (Intro. to Prak. p. 91).

We have here a mention of *Kūtantra*, i. e. the grammar going by that name which acc. to tradition, was composed by Śarva-varman at the request of a prince of the Sātavāhana family, during the early centuries of the Christian era. It is, probably, this work which Hiuen Tsang refers to as the grammar reduced to 2,500 slokas by a Brahman of South India, and widely spread even throughout all the frontier provinces. The earliest known commentator, Durgāsiṃha cannot be placed later than the 8th century. (See E. H. D. p.54-55; Life of Hiuen Tsang, Beal's trans. p. 122; S S G. For further information see 'Kātantra and Kaumara-Lāta' by Lūders–Berlin 1930).

10. 13 णि य पि य र व णु–निजप्रियारमणः (निजस्त्रीकान्तः परस्त्रीपराङ्मुखः टि.)

10. 16 'This is Dharma; or else, are there any tall horns on the brow of Dharma ?'

11. 5 'He had two queens Satyavatī and Vasundharā, beaming with love and keeping grain and gold.' Join सच्चवइ with वसुंधरिउ and णेहुज्जल with सास°.

12. 4-5-These two lines seem to be interpolated for supplying the geneology of Vanarāja. This is the conclusion to which I am driven by noticing the natural connection between line 3 and 6 which is clumsily interrupted by the intervening lines, combined with the fact that the latter are found in one MS. only and there also, added subsequently on the margin.

12. 10 'You are a rooted tree to the good' (i. e. affording protection like the shade and fruit of a tree).

13. 10-11 Mark the accusative plural form ending in ए in भडे, गए etc.

13. 19 'You and your king are the dust of my feet.'

14. 5 पच्चारइ–see glossary. It may be equivalent to Hindi पछाडना to hurl down.

15. 13 The four *Ārādhanas* are–दर्शन, ज्ञान, चरण and तपस्.

VII.

1. 14. This line seems to be interpolated. It repeats the sense of line 10 except for the simile.

1. 16. बद्धा हरि etc.–'The horses that had entertained a desire to eat the kuśa grass, were tied up like bad pupils who prefer bad teachings.'

1. 17-18. '*Dāna* appears good being ever undertaken by elephants which are controlled by the iron-hook and which put themselves in chains, even as by hands that serve as a check to the wicked, but put a restraint upon themselves.'

2. 4. 'Who did not know that wretched Sun-plant (Calotropis Gigentea). esteemed by the goats, the paralytic, the cheat and the treatises (i. e. on medicine),

Two varieties of this plant are recognised in ancient works, i. e. the white and the red, both of which are recommended as a treat for paralysis etc.

अर्कद्वयं सरं वातकुष्ठकण्डूविषव्रणान् ।
निहन्ति प्लीहगुल्मार्शःश्लेष्मोदरशकृत्कृमीन् ॥ BNR p. 380.

'The drug is employed to cure all kinds of fits, epilepsy, hysteria, lock-jaw, convulsions in children, paralytic complaint, cold sweats, poisonous bites and venereal complaints.' (MDI p. 12.).

Goats are known to relish its leaves and the cheats use it as it acts as a poison in large doses.

2. 5. Elephants are said to be particularly fond of Śallaki (Boswelia Therifera) as some of its Sanskrit names गजभक्ष्या- गजप्रिया suggest. cf.

शल्लकी गजभक्ष्या च सुवहा सुरभी रसा ।
महेरुणा कुन्दुरुकी वल्लकी च बहुस्रवा ॥ BNR. p. 306.

2. 6. पीलु—Mustard tree of scripture (Salvadara Parsica) is dear to camels, hence it is also called करभवल्लभ.

2. 8. णग्गोह—(१) न्यग्रोध (२) नग्नौघः see ante p. 380. (पक्षे पापिन्याः स्त्रियः मुनिसमूहः रोचते, टि.)

2. 9. कोविधवलु°—A certain load-bull esteemed soft grass.

3. 6. पत्तवत्त°—प्राप्तवृत्ताः (श्रुतवृत्तान्ताः) ते धरवत् धरणिवत् च धीराः तेषां। for धर in the sense of पर्वत see also II, 7, 8; IV, 1, 15. See also the variant.

6. 2. " My hand has advanced to the good sword for taking out the blood of the enemy." Note कड्ढिवि equivalent to कृष्टुम्.

6. 3 4. By the use of paronomastic expressions warriorship is fancied as poetic talents. उज्जुयपय (१) उद्यतपद ready steps (२) ऋजुपद straight grammatical forms. कव्वु (१) कव्य (२) काव्य.

6. 5-6. Double entrendes continue. सत्थ-शस्त्र, शास्त्र ; धम्मु-धनुः, धर्म; गुण bow-string, virtues; मोक्ख discharge, salvation.

6. 7. पहुभूमिणियत्तणु—possession of lands given by my master.

6. 8. चंचलु—मनश्चित्तं हृदयं, टि. । Acc. to this the line may be translated. 'This fickle (mind) plunges in despicable mirths and falls in evil company though held in check again and again'. Compare, चंचलं हि मनः कृष्ण ' Gita.

6. 9. ' Let the jackal to-day eat away my heart which is a resort of the wicked and the harlots' (or acc. to the alternative reading—my wicked heart which is the abode of the harlots).'

The gloss explains वेसावाडउ as वेश्यापाटके गुप्तं according to which the translation would be 'my heart which is set upon the ward of the wicked and the harlots.'

6. 10. सामिहे°–' The master's debt has accumulated.' आवग्ग seems to be a substitute for आरुह् like चड and वलग्ग (Hem. IV, 206). The gloss also suggests this. (See glossary).

Dr. Gune's explanation of it as आपद्गत–' resort of the distressed ' seems wide off the mark (see Bhavis. glossary).

6. 12. ' I am going to cut short the life of the enemy and his fortune sweet through royal favour. '

9. 3. ' The youth was accorded approbation by his father-in-law who congratulated the vanquisher of his foe.'

बद्धउ–वर्धितः (Cf. दिष्ट्या वर्धसे); रिउसाहारिउ–रिपुसंहारकः ।

This is one way of explaining the second foot of the line. Another way is to separate रिउ from साहारिउ and translate ' By him was captured the enemy crest-fallen ' (गयमोहम्मि साहारओ D VIII, 26.). This seems to be the meaning of the gloss धीरितं on साहारिउ.

A slightly different meaning is obtained by taking साहारिउ in the sense of संवारितः in accordance with Hem. IV, 82 (संवृगेः साहर-साहट्टौ). साहार (verb) and साहारिअ (participle) occur several times in Bhavis, and Dr. Gune's opinion is that the meaning given by Hem. ' does not suit any of the passages '. I, however, find the meaning suiting perfectly well in each of the passages.

9. 5 'Mercury (पारयरस) looks beautiful when fixed (i e. when its liquidity is turned into solidarity by admixture with other substances, for which process, see, Hindu Chemistry p. 131 with relative Sanskrit texts in the Appendix.)

10.1. णि व च उ रं ग etc. 'Breaking the fourfold army like a water-jar'.

The gloss supplies केचन राजानः to be construed with थविवि 'and having established certain kings'.

11. 2. चंदाहावप्पें—'By the father of the maiden named Chandā. चंदा इति आह्वं नाम यस्याः तस्याः बप्पः पिता तेन. For चंदा see VII, 15, 4.

14. 1-4. By the use of paronomastic adjectives a contrast is made out between the arrows of Sukaṇṭha and those of Nāga k.'.

15. 8. जी य उ प वि०—The gloss explains this as 'असहायसहायकारि यत् जीवितव्यं तत् पविः वज्रसमानम् । If we take the alternative reading पर in place of पवि, we might explain it as असहायसहायकारि जीवितव्यम् परम् उत्कृष्टम् '.

VIII.

1. 9 छ प्प ए ण-भ्रमरेण धूर्तेन च, टि.

1. 12 अंब इ य हे-चम्पककलिकायाः, टि. Champaka is sweet-scented calophyllum (Lat. Plumieria acutifolia), It is shunned by the bee. 'भ्रमराणां घातकरः' BNR p. 278.

1. 13-14 'The bee that is attached to the jasmine and hovers, in its infatuation, over the rich blossom that it has put forth does not kiss the *Yūthikā* on account of its bitter limbs that spoil the taste (or break the mirth)'.

जा इ-जाति Jasminum Grandiflorum:

जू हि य-यूथिका Jasminum aurieculatum. For the latter's bitter taste see BNR p. 277.

'यूथीयुगं हिमं तिक्तं कटुपाकरसं लघु' ।

2. 5. 'His daughter is Kāmarati on whom even the Creator dies (i. e. is enamoured) as he thinks of her peerless beauty'. को-ब्रह्मन्, टि.

2. 6. 'She does not love any man as boiled rice is unpalatable to one who has his mouth scorched with slake-lime.' This is how I interpret it. The gloss, however, has it यथा शीतज्वरेण अजीर्णेन वा हतांगस्य अन्नं (शालिः) न रोचते ।

4. 12-13 'Seeing Mahāvyāla she shook her head, and with a smile, said to her friend 'one who is courted by Madana, would not marry this man, as Mādhava was chosen by Śri.' It would he more correct if we read वम्महु instead of वम्मह.

5. 11. for सु पु रि स ल क्ख ण See III, 4 text and notes.

5. 12. दम्म seems to be the same as Roman *drachma*: These coins may have been introduced simultaneously with 'Dinaras' for which see III, 12, 12 notes.

7 14. **मरुहयमयरद्धउ**-मरुता हतः मकरध्वजः येन सः ।

8. 4. **विवाह**-(1) Marriage; (2) Visnu (गरुडवाहन).

8. 8. **दहमु विट्ठु**-The nine Nārāyaṇas of the Jain Purāṇas are त्रिपृष्ट, द्विपृष्ट, स्वयंभु, पुरुषोत्तम, नरसिंह, पुंडरीक, दत्तदेव, लक्ष्मण and कृष्ण.

8. 9. The Bhavanendras are ten called कुमार e. g. असुर, नाग, विद्युत, सुपर्ण, अग्नि, द्वीप, उदधि, दिक्, वायु and स्तनित. Amongst the twenty presumed here, perhaps their ten Pratyendras are included. The thirty two Surendras enumerated in Pratisthāsāroddhāra of Aśādhara p 60-66. include the ten Bhavanendras.

8. 10. **छउमत्थ**-छद्मस्थ-sages in the 11th and 12th stages of spiritual advancement. The 24 Tīrthamkaras are well-known.

8. 11. The eleven Rudras recognised by the Jainas are :—भीमबालि, जितशत्रु, रुद्र, विश्वानल, सुप्रतिष्ठ, अचल, पुण्डरीक, अजितधर, जितनाभि, पीठ and सात्यकि.

9. 2-3. **कइ**-कवि, कपि; **दियवर**-द्विजवर-पक्षिन्, ब्राह्मण; **पत्त**-पत्र, पात्र.

10. 3. **कउ वीरहो** etc.-मंदरागः कृतः वीरस्य कुमारस्य । टि.

10. 7-10. ' Who is bowed to by mendicants influenced by women, and by divinities of malignant disposition? You, the world-teacher, are easily missed by those who are doomed to be the wanderers in the cycle of metampsychosis. Highly excited by the impulse of cupid and swooned by the excessive drink of attachment, the beings, when sprinkled over with the ambrosia of your speech. revive into sobriety.'

नाविज्जइ--कः नम्यते ; कोऽपि न नम्यते, टि.;

जीवणेण—(१) अमृतेन (२) जीवितव्येन.

13. 2. **किं महु अत्थि गोहु**--' Do you keep anything back from me ; or, is there anyone who would war against me ?' गोह-गुह्य, or भट (D. II, 89. com.)

13. 14-15. ' What is the accomplishment of that wretched king who is attached to the lip of his mistress, when others are in distress ? I regard that kingship really glorious in the world, which affords relief to the afflicted.' The gloss, however, has it ' स्त्री-ओष्ठरागवत् अन्यराज्ञां राजत्वम् ।

14. 12. **णायणयाणय**—नागैः नता आज्ञा येषां ते ' To whose command the Nagas bowed.' परिपालियपय-परिपालितप्रजाः ।

15. 1. **मयगिल्लगंड**--मद+आर्द्र+गंड. ' With frontal globes wet with ichor.' (गिल्ल-Hindi गीला wet) I can find neither suitability nor authority for Dr. Vaidya's paraphrase of गिल्लगंड as शिबिकावाहक (see Jasa. I, 27, 15. and glossary).

15. 2. **पंचमेरु** see I, 6, 2 notes.

16. 4-13-**हरिसिय**-हृष्ट ; **सुसिहरिसिय**-सुशिखरे श्रित.

सुरहिय-(१) सुरभित (२) सुर+हत.

हरिणिय (१)हरिणी (२) हरि+नीत.

मणोहराउ—(१) मनोहर (२) मनसां ओघः तस्य रागः।

सुरतरुणिय--सुरतरुं नीत ; तरुणिय-तरुणी.

रक्खंकराय-मस्मकरौ ;

सई-सती ; लीला°-लीलया आलोकितः निजपुरुषः (निजपुरुषश्रीः, टि.) याभिस्ताः।

सुधीर-adj. and proper name.

सुरविमाण-(1) his divine car, (2 the vehicle of the gods.

सवास-स्ववास ; पंडीसवास-पाण्डयेश + वास.

IX.

1. 14 मंडलमेल्लइं धणइं-Ransom for his territories.

2. 5 जुत्ति probably means here युति i. e. confluence of planets that is considered auspicious.

2. 6 भग्गणयहो° 'As *Saṃkranti* is dear to a beggar Brahmana'. Saṁkranti is winter solstice which occasion is observed as a festival when alms are freely given and Brahmanas are fed.

3. 9–10 'Does not that bow and that woman render resplendent the person of a man, the bow endowed with a string, giving a good grip, made of a good bamboo and with an arrow fixed to it, and the woman, virtuous, slender, noble-born and rich ?'

4. 8 समिइहिं see I, 12, 3 notes.

4. 9 For the Bhāvanas of an ascetic, see Mūlācāra chapt. IX.

5. 5 The Śvetambara belief that the sages even after attaining omniscience bear clothes and take food, is here criticised.

5. 7 This is the criticism of the Ksaṇika-vāda of the Buddhists against which the following objections are raised.—

(i) continuous knowledge is not possible in a being completely decaying and renewing every moment. For example, a man gone out could not return to the same spot if he did not continue essentially to be the same man, nor could he lay his hand on a thing which he had previously kept somewhere.

(ii) The relation of cause and effect in certain cases is such that the latter follows only during the subsistence of the former; for example, the cow and the milk or the lamp and the lamp-black. In such cases if the cause had passed away the effect could not follow.

5. 12 The objection against the 'Śūnya-vāda' is that if everything were void, what was the propriety of ascetic practices ?

NOTES

6. 1–3 The Kaul school, acc. to our author, held that the five elements, earth, water, fire, air and space were identical with Brahmā, Viṣṇu, Rudra, Iśvara and Śiva respectively. For the claims of the Kaul teachers see Jasa. I, 6, Karpura Mañjiri Act I.

6. 4–11 Various objections are raised against the school that considers the supreme principle or the soul as devoid of qualities (Niṣkala or Nirguṇa).

7. 1 'Can boiled grains be turned back into great millet or butter into milk? How can the accomplished' (absolved) wander again through the cycle of births involving the burden of taking and abandoning the body'?

The personality of Śiva, which acc. to the author, is accepted by Gautama and Kaṇāda, is a contradicton in torms i. e. an impossibility (gaganārabinda) as shown in the following lines.

7. 5 अयसिरखुंटणे पडियउ–The reference is to the Paurānic account of Śiva's cutting off the head of Brahmā (Aja). He is said to have thrown the head at a spot in Benares which is known as *kapāla mocana* after the incident.

8. 3 परयारिउ etc. The reference is to Vyāsa the reputed author of the purāṇas, who is said in Mahābhârata to have cohabited with the wives of Vicitravīrya.

9. 7 The reference is to the injunction 'याज्ञिकी हिंसा हिंसा न भवति'.

13. 12–13 These are the twenty five tattvas of the Sānkhya system.

11. 1–6 We have here the tenets of the Nāstika–Vāda of Bārhaspatya, the central principle of which is that life is produced by the conglomeration of matter without any metaphysical self.

11. 11. The four forms of life are देव, मनुष्य, नरक and तिर्यक् the fifth being मोक्ष. See I, 12, 3, notes.

12. 4. For the sixteen principles of meditation, see Tatt. Sutra VI, 24.

12. 5. The eight guṇas are—

मधुमांसमधुत्यागैः सहाणुव्रतपञ्चकम् ।
अष्टौ मूलगुणानाहुर्गृहिणां श्रमणोत्तमाः ॥ RKS 66.

12. 6 Belief in false divinities, scriptures and teachers are respectively called देवमूढता, शास्त्रमूढता and गुरुमूढता ।

The eight prides are—

ज्ञानं पूजां कुलं जातिं बलमृद्धिं तपो वपुः ।
अष्टावाश्रित्य मानित्वं स्मयमाहुर्गतस्मयाः ॥ RKS. 25.

12. 7–8 The six undeserving (Anāyatana) are कुदेव, कुशास्त्र, कुगुरु and devotees of these three.

12. 9. साहंमिय etc–Paying a particular regard for co-religionists is called Vātsalya.

12. 10. Absence of शंका, कांक्षा and विचिकित्सा are the first three of the eight requisites of 'Right Faith' the remaining five being अमूढदृष्टित्व, उपगूहन, स्थितिकरण, वात्सल्य and प्रभावना, for an exposition of which see, RKS. 11–18.

13. 2. The twelve kinds of austeries are :—

अणसणमवमोदरियं रसपरिचाओ य वुत्तिपरिसंखा ।
कायस्स च परितावो विवित्तसयणासणं छट्ठं ॥
पायच्छित्तं विणयं वेज्जावच्चं तहे व सज्झायं ।
झाणं च विउस्सग्गो अब्भंतरओ तवो एसो ॥

For exposition see Mūlācāra, 345 ff.

पंडियमरण–The three kinds of deaths are—

तिविहं भणियं मरणं बालाणं बालपंडियाणं च ।
तइयं पंडियमरणं जं केवलिणो अणुमरंति ॥

Mūlācāra, 59.

13. 5. The fifteen parts of the three larger divisions of Jambudvipa constitute the Karmabhūmi where the six occupations of life asi, masi, krsi, sevā, śilpa and vāṇijya are prevalent.

13. 11. The enlightened souls are of two kinds Sakala and Nikala i. e. those that retain their corporeal existence (Arihanta) and those that are absolved from it (Siddha). These constitute the 13th and 14th stages of spiritual advancement.

14. 9. चरमसरीराया–charama śarira means corporeal existence for the last time i. e. before salvation.

17. 25. करे–Imperative form, rather unusual. The alternative reading करो is identical with the impera. in Hindi.

17. 41. पयापंचवित्तो–पंचपदयुक्तः (°वित्तः, °वृत्तः वा). टि. The five padas are, णमो अरिहंताणं, णमो सिद्धाणं, णमो आयरियाणं, णमो उवज्झायाणं, णमो सव्वसाहूणं ।

17. 42. अयाराइवण्णं–etc. Recollecting the word 'अर्हं' his life passed away; सरं-स्मरन्, though the gloss explains it as रकारसहितं, and णहं as हकारः । It would be better if we could read रहं (letter र and हं) in place of णहं.

18. 9. पल्ल-पल्य–is a measure of time, for which see Tatt. Sutra chapt. III, J. G. Dict. Appx. D.

18. 10. अवही–अवधिज्ञान is one of the five kinds of knowledge 'मतिश्रुतावधिमनःपर्ययकेवलानि ज्ञानम् । अवधिज्ञान is direct knowledge circumscribed by द्रव्य, क्षेत्र, काल and भाव. See Tatt. Sutra I, 9.

18. 12 'His dress fastened over with a gold-knife '(कनककर्तरीगाढनेपथ्यः). कत्तरी is equivalent to Hindi कटार which formed a necessary part of a gentleman's dress. This fashion is now observed only in marriages when a bridegroom is necessarily dressed over with it. The word has been misunderstood by Dr. Gune who takes it to mean 'some war-like feat'. (See Bhavis. II, 2, 7 ; Sanat. 655, 3).

18. 13. तुरुक्ख–तुरुष्क is a fragrant aromatic resin of a Javanese tree. The name suggests that it was first introduced in India by the Turks. Hence it is also called Yāvana or Yavana-deśaja ('तुरुष्कः पिण्डकः सिल्हो यावनोऽपि ' अमर. ' सिल्हकस्तु तुरुष्कः

स्याद् यतो यवनदेशजः ; BNR. p. 107). In Vernacular it is called लोहवान or लोभान from Arabic '*luban jawi*' i. e. frank incense of Java, from which is also derived the English word 'benzoin',

जक्खकद्दम–यक्षकर्दम is a compound of various kinds of incense 'कर्पूरागरुकस्तूरीकक्कोलैर्यक्षकर्दमः' अमर. दप्प–दर्प musk.

18. 18. उब्भेवि–उद्भाव्य raising up.

19. 12. सराइय–सरागा.

20. 11. 'He should leave the bed at sun-rise when the smaller beings, two sensed and others are still asleep'. सोहेइ–त्यजेत् equivalent to Marathi सोडणें; Hindi छोडना. Or we may split it as सो हेइ (हा to abandon.)

20. 15. तिविहेण–त्रिविधेन मनोवाक्कायेन.

20. 16. This describes the कृतिकर्म (क्रियाकर्म) for which and its thirty two faults (अइयार–अतिचार) see Mūlācāra 601-607.

दो णदं तु जधाजादं बारसावत्तमेव य ।
चदुस्सिरं तिसुद्धं च किदियम्मं पउंजदे ॥ etc.

Āvarta is performed by joining the palms of both hands and giving them a circular motion from right to left. Three such āvartas and four nods of the head are performed towards each of the four directions at the time of Kṛtikarma or Śāmāyika (see RKS. 139.).

20. 17. For the faults of तणुसग्ग–तनुसर्ग (कायोत्सर्ग) as a form of penance see Mūlācāra, 668 ff.

21. 5. 'Raising up (the morsel of food) he should offer it to the sage himself' or we may read करे वि. i. e. should be offered in the sage's hand. (See Mūlacāra, 820).

21. 6. सचित्त–green vegetables are unfit for monks and so also fruits that contain much seed. (See Mulācāra 826). For other impurities and precautions of food see *ibid* chapt. VI (420-501).

21. 33–37. Various articles suitable for presentation to temples are named.

21. 39. The alternative reading पयंतु (feast ending with milk) suits better.

21. 41. Read the line as सुबीउ सुखेत्ते सुदिण्णु पयत्ते । 'Good seed, well sown in a good field, thrives.'

22. 7–11. The water pitchers used for his coronation-bath are fancied as clouds, Brahmins, teachers, paramours, divine trees, fools, singers, kirāta boys and heaps of glory, by means of paronomastic adjectives.

25. 14. सुक्कझाण–शुक्लध्यान pure meditation is one of the four kinds of Dhyāna, for which see Mūlācāra, 674 ff.

25. 15. दढकम्मदुगंठि–The strong tie of the eight karmas (ज्ञानावरणीय, दर्शनावरणीय etc. see Tatt. Sutra.).

25. 17. ' Instantly Ananga (Nāga k.) became absolved of his body and attained salvation having shattered cupid (अनंगविदारकः).

प्रशस्ति—

4. विवरि–विवृत्य, or it may be read विवरिवि दावइ, the sense remaining the same.

6. 'May rains shower whenever thought of.'

8. For पंचकल्लाणइं see II, 11, 2 notes.

10–12. ' Peace be to my parents named Keśava and Mugdhādevi, Brahmins of Kāśyapa gotra, who though devotees of Śiva, both died by the Jaina form of renunciation which destroys sin, having had their ears filled with the nector of the teacher's words.' गुरु–दिगम्बर, टि.

14. The gloss paraphrases दंगइयहो as भट्टस्य. The name also occurs towards the end of Mahāpurāṇa of our author, where he appears to be one of the sons of Bharata (होउ संति सुअणहो दंगइयहो). See also introduction

The six verses at the end eulogize Nanna, the author's patron and tell us once more that he composed the work at his request (see I, 3–4).

Verse 6. कव्वपिसल्ल–काव्यपिशाच, the poets title occurs once before I, 2, 10. Even in Sanskrit Piśāca or Piśācikā, at the end of a compound, denotes excessive fondness e. g.

आयुधपिशाचिका–(Bāla Rāmāyana 4.)
आयुधपिशाची–(Anargha Rāghava 4.).

The poet has justified the title by the volume and the quality of his poetry (see Intro.).

ADDENDA ET CORRIGENDA.

Chapter	*Kad.*	*Line*	*For*	*Read*
I	11	11	देसहो लेहि	देसहो लहु लेहि
,,	17	3	जो कतह	जो कंतहे
,,	,,	16	धम्मिलगय	धाम्मिल्ल गय
,,	18	9	कर	करु
,,	,,	,,	णयसंचारु	णयणसंचारु
II	1	5	अलिकेसहिं	अलि केसहिं
,,	2	5	दाणंबुणिज्झरइ	दाणंबु णिज्झरइं
,,	9	11	अजियमहंतहिं	अजिय महंतहिं
III	2	1	होई	होइ
,,	,,	16	तिक्खपत्रख°	निक्ख पक्ख°
,,	7	3	विलासिणी	विलासिणि
,,	8	1	°णिग्घोस	°णिग्घोसें
,,	,,	4	पणइणि परिमिएण	पणइणिपरिमिएण
,,	,,	9	दिट्ठ णह°	दिट्ठणह°
,,	,,	17	मंचारुढियए	मंचारूढियए
,,	13	1	कें म्हइं	कें तुम्हइं
,,	17	13	वरकरिणा हिउ	वरकरि णाहिउ
,,	,,	16	पुप्फयंत दिसि°	पुप्फयंतदिसि°
IV	2	9	दिढ	दिढ
,,	3	4	समत्तु	सम्मत्तु
,,	,,	7	कुत्थिउ	कुत्थिउ
,,	5	9	धरु	घरु
,,	13	4	जायवि	जाएवि
V	5	3	बधंति	बंधंति
,,	10	2	°वयणा	°वण्णा
,,	13	1	विहुसणु	विहूसणु
VI	4	1	अंतेउरु अंतेउरु	अंतेउरु अंते उरु
,,	7	16	वाहिगइंदउ	वाहि गइंदउ
,,	12	10	तुहं	तुहुं
,,	13	17	°हाणा	°हीणो
,,	15	4	ससरु	ससुरु
VII	4	12	पवत्तु	पवुत्तु
,,	6	7	पहु भूमि°	पहुभूमि°

,,	,,	13	°कंचण कवयं°	°कचंणकवयं°
,,	7	2	सीसकइं	सीसकइं
,,	,,	10	हुलिइं	हुलियइं
,,	10	1	°चउरंगणिवा	°चउरंग णिवा
,,	11	15	कुलसकंठ	कुलिसकंठ
VIII	2	6	णरुच्चइ	ण रुच्चइ
,,	3	1	पहवंत	पवहंत
,,	10	4	ावहलु	विहलु
,,	12	10	मइ कइवय °	मइकइवय°
,,	,,	11	पालिपाइं	पालियाइं
IX	4	11	णायकुकुमारें	णायकुमारें
,,	20	17	तणु सग्ग°	तणुसग्ग°
,,	25	15	°कम्मट्ठि°	°कम्मट्ठ°
Pras'asti		12	सवणामइं	केसवणामइं
		13	°विसुद्धिदंगइयहो	°विसुद्धि दंगइयहो